The LUTHERAN OUTLOOK

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Pointed Paragraphs

SING THE LAST STANZA

THE last stanza of our national song, "The Star Spangled Banner," should not be omitted. In this judgment we quite agree with Dr. Harold G. Campbell, superintendent of schools in New York City, who in January, of 1942, instructed the principals that thereafter whenever the song was sung the last stanza should be included. He declared it was "appropriate to the current international situation." And it is still appropriate.

What makes it especially fitting is its reference to the part Divine Power had had in our national life. We are too inclined to forget that, and to leave God out of our estimate of how this nation has come to be and how she has reached her high place of destiny. But Francis Scott Key did not forget it, and our government in adopting this song as our national anthem, put its stamp of approval upon this conception embodied in the stirring lines. Read them again, and sing them again, until your heart thrills to their acclaim:

"Oh, thus be it ever when freemen shall stand
Between their loved homes and the war's desolation;
Blessed with victory and peace, may the heaven-rescued land
Praise the Power that hath made and preserved us a nation!
Then conquer we must when our cause it is just,
And this be our motto, 'In God is our trust';
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave."

—*Selected.*

If the government would make it as hard for the farm hand to buy liquor, that will make him play into hands of Hitler or Tojo, for twenty-four hours to a week, as it is for me to get gasoline for producing food, we could get somewhere.—Pres. Paul M. Thornton, Southern California Vegetable Producers' Association.

"MOVE-OVER" CLUB

Why not join the "M-O" club? It will make you popular with your neighbors and possibly you might "entertain angels unawares." What does "M-O" mean? You'd never guess. It means "Move Over" in your pew and invite someone else to share it. Even when the church is well filled there is normally a lot of wood showing in the middle of each section.

Charter members for the "M-O" club will become special favorites of the ushers and, incidentally, will help our church's reputation for friendliness.

The arm-rest at the end of the pew should be reserved for late-comers who have not enough sleep.

Let's join the "M-O's." — *A Church Bulletin.*

"Only one life,
'Twill soon be past;
Only what's done
For Christ will last."

JUST SITTIN'

Some people say it's wastin' time—
Just sittin' and lookin'
At the sky, drinkin' in its beauty sublime,
Just sittin' and lookin'.

But they don't feel the strength I know—
Just sittin' and lookin',
From the things God tells me in sunset and snow,
Just sittin' and lookin'.

It may not be the business-like thing—
Just sittin' and lookin',
But there's something there that makes life living—
Just sittin' and lookin'.

—*Marie Van Krimpen.*

"Life has three doors," said someone. "There's the door marked 'Push' and the door marked 'Pull,' and there's the revolving door." The last is perhaps the most common. Around and around go the great majority, on the constant move but getting nowhere fast. The world's inhabitants are in a dizzy whirl until they have lost the sense of balance. But unlike the caged squirrel on its wheel, man is free to change his destiny. Through closed doors comes Jesus to lead out into the freedom of the resurrection and life eternal.—J. W. McCauley.

WHY NOT?

The secretary of a church board wrote the late Marie Dressler, saying the church was in desperate need. They had tried soup suppers, quilting parties, ice cream socials, guessing bees, and even bingo; but the bills were unpaid.

They not only asked for a donation, but assured Miss Dressler that any suggestions she might have would be appreciated.

The show lady replied: "Honey, you will find enclosed a check of $25 as my contribution; and my suggestion is, why not try religion in that church?"

The Christian college must produce leaders dedicated to a struggle which will have just begun when the guns have ceased firing.—Paul C. Payne.

Christianity is in a process of transition which demands the utmost statesmanship and devotion. We are but one or two generations from the frontier in our social and economic life; in our religious life we are still there, to a large extent. The next generation will live through the transition from frontier Christianity to a mature, enriched, cosmopolitan church.

The religious college offers an unparalleled opportunity for future church members to gain a historical perspective on their local church, to see it not only as it is in all its imperfections, but in the light of all the church has ever been and can be, to bring its local problems the experience of twenty centuries of Christian thought and art, of Christian worship and administrative sagacity.

The job of religious colleges today is training for the delicate task of adjusting the churches to broader horizons—not to sneer or put on airs, but to refuse to allow Christianity to be identified exclusively with the frontier type. This needs to be done in every department of religious life, in worship, in ethics, in thought, in organization.

—*James Hastings Nichols.*

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EDITORIAL

Ministry of Church in Warring World

MUCH OF THE THINKING and planning of Christian leaders today is being centered around the coming peace conference and the problems of the post-war order, and it is easy to understand why this should be so. Every one in whose breast there beats a heart of compassion for humanity and its sufferings must be vitally concerned about the kind of world in which men must live after the present horror has come to an end. But it is clear that not even the stupendous problems of the post-war world, freighted as they are with possibilities for happiness or woe, must be permitted to cause the Church to lose sight of its present duty. We are living in one of the great crises of human history, a time that is trying men's souls, and nothing is more important than that the Church should be thoroughly awake to the opportunities and the responsibilities that face it today. In the words of Mordecai to Esther: "Who knoweth whether thou art not come to the kingdom for such a time as this?"

What must be the task of the Church today?

It must, first of all, seek to interpret the true meaning of the awful calamity which has come upon the people of the world. It must make it clear that God is visiting judgment upon the nations. War information bureaus and propaganda agencies in all of the warring countries, as might be expected, are working over-time to justify their own course of action and to lay the entire blame for the present tragedy at the door of their enemies. And it is usually quite easy for all of us to use darker colors in painting the picture of our neighbor's sins and iniquities while we lightly gloss over our own.

However, could we detach ourselves from our own environment and look down on this warring world with the eyes of God, what a mournful sight would greet our eyes! A world steeped in sin is being destroyed by the very evils it has created. Human greed, human lust, human selfishness and human hate have had free course, and now their fruits have begun to appear. Nothing is more clear in the teaching of Scriptures than this, that sin brings its own judgment, whether it be individual sin or national sin. "The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God." Ps. 9:16,17.

Therefore, like God's prophets of old, the servants of the Church must make it clear to men that war is a judgment of God because of sin. They must proclaim the eternal truth that "God is not mocked: for whatsoever a man soweth, that shall he also reap." And with that proclamation there must also be sounded God's solemn call to repentance. It is God who is speaking to mankind today through the woes that have come upon us; but thus far we have not seen many evidences that men are much concerned about what He has to say to them. Must the sorrows of mankind be multiplied before men will turn to Him, or will they begin to cry out to Him for mercy that the days of tribulation may be shortened? God alone knows the answer.

A SECOND TASK of the Church in a warring world is to combat with all its power the many accompanying evils which spring from it and which belong to the same satanic brood. Fosdick once said, "There are worse evils than war, and war brings all of them"; and most of us will find ourselves in perfect agreement with him.

One of the characteristics of every war period is a lowering of moral standards, and we have already begun to witness many tendencies that fill us with dismay. Millions of young men, among them hundreds of thousands of boys of high school age, have been wrenched for the first time in their lives from the protecting influence of home and school and church and find themselves surrounded by pernicious influences of every kind that destroys men's souls. Multitudes of mothers, some moved by patriotic motives and others lured by

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the opportunity to make high wages in defense industries, are leaving their homes at all hours of the day and night, and mingle promiscuously with male workers. Their children, left to shift for themselves, are easily led into the paths of sin, and child delinquency has become one of the gravest problems in our country. 'Teen-age girls particularly, carried away by an excessive admiration of uniforms and a false sense of patriotism, become easy victims of unscrupulous men who believe that, as defenders of their country, they are entitled to satisfy every human passion and lust. For the rapacious liquor interests the war has become an opportunity to make it a Roman holiday, and the consumption of strong drink, both on the home front and in military reservations, has assumed alarming proportions. And strangely enough, our own government, which has shown such zeal in rationing every essential food and commodity, has given the green light to an industry which is not only wasting vast quantities of needed food but must be characterized as the chief saboteur of our war effort as well as one of the foremost destroyers of human character.

Here also we are constrained to mention how the spirit of war almost unconsciously sears men's souls, blunting the finer human sensibilities, silencing the conscience, and causing even Christians to lose sight of their higher ideals. Instead of those nobler Christian virtues which are the fruit of the Spirit, we find the baser instincts of cruelty, hatred, revenge, and fear taking possession of men's souls. We are no longer shocked by the bombing of great cities and the killing of thousands of innocent women and children—not as long as it happens to be an enemy city. And we find a peculiar joy in communiques that tell how tens of thousands of men have been killed and wounded in a single battle—that is, when those who were slain and maimed are Japs or Germans or Italians. Even little children are not immune to this devastating war psychology, and it is most depressing to the thoughtful Christian to behold how tender minds, whose thoughts should be of the good, the pure, the kind, and the beautiful, become saturated with tales of cruelty, carnage, death, and destruction. Thus we perpetuate from generation to generation the falsehood that there is a peculiar glory and glamor about war instead of teaching our children to know and to understand its true hideousness and how inimical it is to the spirit of true Christianity, with its teachings of love and compassion and brotherhood.

War is a grim business and we can not be oblivious to the fact that in the present global conflict we are engaged in a life and death struggle. The very future of our own country is at stake. The Christian, therefore, because of the allegiance he owes his native land, will find himself constrained to perform acts in obedience to those in authority which he otherwise would never do as an individual. However, the Church can not but look with grief upon the whole sad spectacle of human strife and bloodshed. It must combat with all its power the tendency to glorify war, and it must oppose without hesitation the deliberate efforts that are continually being made to arouse the baser human instincts of hatred and cruelty.

Nor may the Church shut its eyes to all the other enumerated moral evils which are some of the distressing by-products of war. Sin must be exposed and condemned wherever and whenever it appears, in time of war as well as in time of peace. Christian ideals and virtues are constant, and the Church may never stoop to opportunism in relaxing its standards. Even the State, when it violates the eternal laws of God, or when it condones or winks at evil, or seeks to justify it because of the exigencies of war, must not be spared; for the Church may not violate its own conscience. "We must obey God rather than men."

A THIRD TASK of the Church in a warring world is to be faithful in its ministry to those who must carry the heaviest burdens of the day and to those who will experience the bitterness of personal loss. This will embrace the ministry of help and encouragement to the men who are in the armed services as well as the ministry of comfort and consolation to those who remain on the home front.

Lutherans of America may feel grateful indeed that it was found possible at the notable inter-synodical conference in Columbia, Ohio, in 1941 to reach an agreement whereby it was found possible for practically all Lutheran groups to work together in a spiritual ministry to our men who have been called into the service of their country. The blessed results of this step have already become apparent. The work that is being done at our Lutheran Service Centers by our service pastors, as well as the ministry of regular Lutheran chaplains in the armed forces, is one of the bright spots in the oppressive gloom that now enshrouds the world. We have little patience with those who take the strange position that the Church should have nothing to do with the armed forces on the grounds that this is a mixing of Church and State or that by such action the Church gives its sanction to war. Regardless of what our attitude may be toward war, we have a specific Christian duty to perform on behalf of our men in the service. They have a right to expect that the Church will not forsake them in the greatest crisis of their lives, and we are persuaded that what the Church does for them now, to strengthen their faith, to shield them from manifold temptations, and to cheer and encourage them in their hour of need, will not only bring untold spiritual blessings to the men themselves but will yield rich fruitage for the Church itself in coming years.

Closely associated with this work is the ministry to war prisoners, relief work among refugees, and the rescue of orphaned foreign missions cut off from their supporting Lutheran Churches and societies in Europe. American Lutherans may indeed rejoice over the God-given opportunity which has been ours to perform these various tasks in the name of the Lord Jesus Christ, and for the glad and spontaneous response which has come from the hearts of our people.

Then there is the ministry of comfort to those who only stand and wait." This issue of the LUTHERAN OUTLOOK contains a very thoughtful article from the pen of Pastor O. H. Hove on "The Ministry of Comfort in War" which every pastor will do well to study. There is need of an increasing awareness on the part of the Church of how great is the spiritual and mental distress of mankind today. It is doubtful if ever before in the world's history has such widespread anxiety gripped the hearts of men. Dark tidings have already reached thousands of homes, and, as the struggle grows in bitterness, it is inevitable that many thousands of other homes will be made desolate.

In the face of this universal anxiety and distress, it should be clear that the Church is faced with both a responsibility and an opportunity: responsibility to those who look to it for hope and consolation in days of darkness and despair; opportunity to lead men into a deeper and stronger faith and to constrain them to yield themselves more fully unto God.

Let no servant of Christ regard this task lightly. He will be confronted with questions that will try his own faith. Perhaps he will be forced to a renewed study of the Word of God and to earnest prayer in order that he may be able to bring light and comfort to other souls. In the words of Pastor Hove, "The great fact upon which the comfort of God rests is the atonement of Jesus Christ for the sins of the world," and surely, if we have such a message to proclaim, we have a word of life that can bring peace and hope to the most desolate and afflicted. We may not be able to solve the many mysteries of God's dealings with men, nor can we explain why even the righteous must suffer for the sins of others, but we do have the word of promise that "all things work together for good to them that love God, to them who are the called according to his purpose." The trusting soul will never ask for more than this.

Russia Remains Enigma In Post-War Picture

STALIN'S ABSENCE from the recent conference between President Roosevelt and Prime Minister Churchill at Quebec confirms the suspicion in many quarters that the Red dictator is not in accord with the post-war aims of America and England and is nursing schemes and ambitions of his own. The fact that Roosevelt and Churchill met alone in Quebec was certainly not due to the fact that Stalin was not wanted. He was invited to come to Casablanca and he chose not to go. It is also no secret that Roosevelt has tried to arrange a meeting with him, and Churchill has been to Moscow to see him; but Stalin evidently refuses to be drawn into any conference and prefers to remain the mystery man of the Kremlin.

Stalin's absence from Quebec was viewed all the more seriously by reason of the fact that during the very days when the conference was in session, the Russian government announced the withdrawal of Maxim Litvinov, Soviet ambassador to the United States, and Ivan Maisky, the Russian diplomatic representative at the Court of St. James. Recall of the two ambassadors is believed to foreshadow a definite change in Russian policy. Litvinov is regarded as the best friend of the democracies in Russia. Once before, when he was sent into political obscurity, the event foreshadowed the "deal" between Hitler and Stalin by which Poland was split up between them.

That Stalin is out of step with the post-war plans of the other United Nations and chooses to act with a free hand when victory for the Allies appears in sight was made clear a few days before the Quebec conference when *Pravda,* the Communist party newspaper in Moscow, loosed another blast at the United States and Britain for their failure to open a second front in Europe. The organ, which is Stalin's mouthpiece, charged that Roosevelt and Churchill had broken their promises to the Soviets, who had been led to believe that the Allies by invading the continent would seek to divert at least sixty divisions of German troops from the Russian front, thus permitting the red armies to press a victorious offensive from the east and to push the Nazis back into Germany.

Most significant about the *Pravda* article, however, was the accusation that the United States and Great Britain are playing false to Russia. The real reason for their failure to invade the continent, the red newspaper charged, is not due to lack of sufficient shipping but is actuated by political motives. The Americans and British, being plutocrats, fear Russian success and are content to have the Reds and Nazis bleed each other to death while they conserve their own strength for the final showdown.

All of this makes it increasingly clear that the analysis of the Russian situation and of the ultimate objectives of the Soviets which Max Eastman presented so forcibly in the July issue of *Reader's Digest* is probably only too accurate. The sinister figure who sits in the Kremlin is a cool, calculating, and cruel man who, despite his avowed dissolution of the Comintern, is still scheming to bring about a communistic world revolution. Though the fortunes of war for a season have made the western nations his allies, he has no love for either the United States or Great Britain, and he is willing to work with them only so long as they will supply him with the sinews of war.

What Stalin is undoubtedly aiming at is a separate peace with Germany, and he does not desire to have his hands tied by any previous commitments to his present allies. The announcement of the formation of a National German Committee in Moscow similar to the National Polish Committee points to the fact that the Soviets have plans for the future governments of both those countries, and it hardly needs to be said that such governments will be in complete accord with the communistic ideology. Even an alliance between Russia and Germany under such circumstances is not a mere fantastic dream. The war lords of Germany and Russia found it possible to collaborate once before when it served their mutual interests and it is not beyond the realm of possibility that they may do so again. Though they profess to represent two different schools of political philosophy, they employ

the same methods and, as absolute dictators, are implacable foes of all true democracy.

In view of the above, it is rather humiliating to behold how American diplomatic representatives to Russia continue to fawn on the red leader and how every effort is made to keep him in good humor in order that he may continue to accept our tanks, trucks, and other lease-lend war materials. More serious, however, is the studied effort in America to gloss over the real character of Russian communism and to picture the Soviet commonwealth as a modern Utopia. By means of a steady stream of pro-Soviet plays, books, magazine articles, and motion pictures, the American public is gradually being led to believe that the essence of true democracy must be found in red Russia and that we must look to Stalin's regimented state as the social, economic, and political model for the future America. Even our own government is not guiltless in this respect, since a large part of this propaganda is undoubtedly inspired for the purpose of arousing the enthusiasm of the American people for our Russian allies.

The truth of the matter is that the leopard has not yet found a way to change its spots. Democracy has not yet been given a home in Russia. According to the Eastman analysis of present conditions in that country, there is no equality in the factories, no liberty, no right to form independent unions, no right to strike, no right even to change jobs. The workers are chained to their machines and lashed to their wage scale as in no other country in the world, Germany included. Wages are said to be lower in relation to prices than they were under the czars. Religious persecution has ceased for the time being in order to win the support of the Church, but Russian communism is the sworn enemy of every form of religion. And the whole system is enforced by an army of secret police that keeps the people in absolute subjection.

The American people therefore will do well to watch the insidious pro-Russian propaganda campaign most carefully. The Christian Church also will find it profitable to be fully aware of what is going on, lest the type of atheistic communism which has flourished in Russia may eventually rob us of our religious freedom in America. It would be one of the tragic ironies of history if, when the break with Russia finally comes, as it must inevitably come, it were found that the Russian ideology had conquered America through the stupidity of our propagandists.

How to Save America From Becoming Pagan

SPURRED by a growing awareness that America, while assuming the role of being a champion of religious freedom throughout the world, is in danger itself of becoming a nation that uses its liberty only to forget God, the Protestant forces are beginning to stress as never before the urgency of Christian education for the youth of the land. This is indicated by the fact that forty-three Protestant denominations affiliated with the International Council of Religious Education will co-operate in the annual observance of Religious Education Week from Sept. 26 to Oct. 3. Some church groups, not satisfied with a one-week emphasis, are devoting an entire month to the study of the problem of Christian education.

All this, if it leads to concrete measures to reach the multitude of children who are growing up in our country without a knowledge of God, is indeed encouraging. However, the situation is so serious that heroic measures are called for. It is no over-statement of facts to say that America is in danger of becoming a pagan nation.

Home mission executives and parish education leaders have uncovered some startling figures in recent years. They tell us that 52 per cent of the American people are unchurched, the actual number being approximately 74,000,000. They declare further that there are 10,000 towns and villages without a church and 30,000 communities without a resident pastor. Yet more depressing is the statement that between thirteen and seventeen million children are not in Sunday school, and that approximately 35,000,000 young people in our country have no church connections.

Here is a situation that should cause the Christian Church to hang its head in shame. It is undoubtedly true that there are millions who will scorn every spiritual appeal that is made to them, but it is also true that there are millions in America who have never been told the story of salvation.

The present war has brought us some unhappy revelations of the widespread state of spiritual ignorance among the men of the armed forces. Chaplains tell us that the number of men who confess that they have no understanding of the simplest Christian truths is astounding. A little glimpse of this widespread spiritual darkness has been given us by some of the stories related by men who have been face to face with death. Fliers adrift on the high seas on a raft have been groping for God, pathetically trying to pray to Him, but they haven't even known His name or how to address Him!

Where lies the fault? Obviously the Church has fallen down rather badly in its missionary program. This is true particularly in reference to the Christian education of the young. Sunday school statistics in recent years reveal a steady decline in enrollment. Part of this is due, of course, to the fact that the nation's birthrate has suffered a serious slump. The day of large families is past. Modern parents—and this is true of many church members as well as those outside the Christian fellowship—no longer are willing to assume the responsibility of parenthood, with the result that childless homes are constantly increasing.

But this is not the whole explanation of the decline of the Sunday school. These 13,000,000 or more children who are growing up in America as virtual pagans are pointing a finger of accusation and rebuke at the Christian Church. Why are they not in Sunday school? Can it be that the Church has forgotten the command our Lord once gave to Peter: "Feed my lambs"?

Although the Lutheran Church has always boasted

that it is the "teaching Church," it is rather strange that it should lag behind other Protestant church bodies in America in its missionary work through the Sunday school. According to figures published by the International Council of Religious Education, there are 19,759,872 children in the Sunday schools of this country. The adult membership in these church bodies, including Lutheran, totals 30,110,862. This means that for every three adult members in the Protestant Church in America, there are two children in Sunday school. The Methodist Church, however, which is the largest group, has a higher Sunday school average than this, reporting 5,732,869 in its Sunday schools against a membership of 7,691,033. Other large groups, such as the Baptists, Presbyterians, and Congregationalists, maintain practically the same ratio. Some of the smaller sects reveal a still better record. The Free Methodists have 118,116 in their Sunday schools against a membership of 50,052. The Wesleyan Methodists have 55,419 pupils against a membership of 27,252. The Pentecostal Churches likewise show remarkable Sunday school enrollment. The Church of God reports 175,415 in its Sunday schools, while the membership of the body is only 74,497, and the Church of the Nazarene has 343,146 in Sunday school enrollment, while the adult membership of the body numbers 169,908.

In the Lutheran Church, the situation is exactly reversed. In every Lutheran group the Sunday school is much smaller than the church membership. The best report comes from the United Lutheran Church in America, where, however, there are two adult members for every child in the Sunday school. In the other Lutheran groups the Sunday school makes even a poorer showing. Here are the figures:

	Church Membership	Sunday School Enrollment	Church Members For Each Pupil
United Lutheran Church	*1,663,412*	*820,977*	*2.0*
Augustana Synod	*264,958*	*109,563*	*2.4*
Lutheran Free Church	*50,000*	*16,239*	*3.0*
Norwegian Lutheran Church	*570,330*	*181,325*	*3.1*
American Lutheran Church	*565,283*	*178,887*	*3.1*
United Danish	*34,595*	*10,737*	*3.2*
Missouri Synod	*1,392,337*	*281,572*	*4.9*
Finnish Synod	*35,000*	*4,000*	*8.7*

In comparing Lutheran Sunday school enrollment with that of the Reformed Churches, it is essential, of course, to keep in mind that most of the latter groups sometimes stress the Sunday school to the detriment of the regular church worship. A great part of the enrollment in their Sunday schools is also made up of adult Bible classes.

However, while this may explain to a certain extent why the Lutherans appear at a disadvantage, it does not excuse them from carrying on more aggressive work in the field of Christian education. Time was when the Lutheran Church understood its ministry to be confined largely to those of German, Swedish, Norwegian, Danish, or Finnish origin. That period is now past history, and there is no reason why the Lutheran Church should not assume its full responsibility in the task of saving America's straying children for Christ. A prominent layman of the Free Methodist Church, in commenting on the unusual Sunday school record revealed by his church body, said: "Our Sunday schools, almost without exception, have much larger enrollments and much larger average attendance than the membership of the Church. For instance, the membership of our church here in . . . . numbered not quite 90, while the average weekly attendance of our Sunday school for the year just past was 207. This is not quite typical, I grant you, because we have an energetic superintendent and a number of us go out each Sunday to pick up unchurched children from the community, but I think it does suggest a devotion to the Sunday school which is more likely to obtain in the small denomination than in the larger denomination."

That's the answer! Devotion to the Sunday school, devotion to Christ, love for the souls of America's children. If more of our church members—yes, Lutherans—had something of this love and devotion, it would answer the question of how to save America from becoming pagan.

Sees Autonomous Native Churches after Conflict

ONCE MORE Dr. Ralph H. Long, executive director of the National Lutheran Council and director of Lutheran World Action, has proved himself a church statesman of wisdom and vision. Speaking at the twenty-fifth annual meeting of the Lutheran Foreign Missions Conference at Milwaukee, Wis., Dr. Long outlined a plan by which foreign missions might be placed on a firmer footing after the present world conflict. This, he indicated, could be accomplished by two measures.

First, by the creation of an international mission staff through which the Lutherans of the world could pool their interests in foreign missions and evolve an organization which could carry on in spite of wars and international emergencies.

Second, by the establishment of a single native Lutheran Church in each country where the Lutheran Church is carrying on missionary activity, thus forestalling the organization of a number of smaller church bodies bearing the name of the various national groups or synods which founded them.

It is difficult to know, of course, how practicable Dr. Long's first proposition would prove. However, inasmuch as most of the Lutheran missions of the world at the present time are receiving their major support from the Lutheran Church in America, and since this state of dependency on American Lutheranism will probably continue for some years after the close of the war, the international organization which the National Lutheran Council director envisions is, in a sense, already in process of formation. Before the Lutheran Churches and societies

in the exhausted European countries will be in a position to render effective financial aid to their respective missions, it may even be an accomplished fact.

Whatever the fate of his first proposal, however, it is almost a foregone conclusion that Dr. Long's second suggestion will eventually be realized. Already there is such a united Lutheran Church in China, and in East Africa there is a strong federation of Lutherans missions.* This movement is coming largely from the native Lutherans themselves and will not be stayed. Just as the symptoms of world-wide revolt of the dark-skinned races against political and social domination of the white man are being manifested in the present world struggle, so they will eventually make themselves felt even in the ecclesiastical realm. The peoples of Africa and the Orient are demanding the right to order their own lives, and they can neither understand the many divisions among Christians of the same group nor will they permit these divisions to be perpetuated among them.

Perhaps this is providential. Missionaries have long contended that the chief duty of the American and European Churches is to train the native Christians to assume leadership in their own Church. This will not only hasten the evangelization of pagan lands but will also speed the day when the native Church will become self-supporting. There are indications already that native Christains in various parts of the world are assuming responsibilities during the present conflict that they never took upon themselves before. Can it be that this will be one of the ways by which the Lord of the Church will bring good out of evil?

Sweden Stops Transit Of German Soldiers

ACTION of the Swedish government in stopping the transit of German soldiers and war supplies over the Swedish railroads to Norway and Finland is regarded everywhere as a step of unusual significance. Not only does it indicate increasing boldness on the part of the Swedes, inspired no doubt by a consciousness of their growing military strength, but it points unmistakably to a feeling in European neutral circles that the Nazi star is about to set. And no country in Europe is in better position to know exact conditions in Germany than Sweden.

In a special broadcast over the Swedish radio, Prof. Sven Tunberg, chief of the Swedish Information Board, in informing the nation of the government's action, made it clear that it was designed in the interest of peace and to correct an inconsistency in Sweden's policy of strict neutrality. He reminded his audience that when Sweden in 1940 agreed to the transit of German troops, it presumed that the German regime in Norway would be "regular," that is, that hostilities would cease and that there would be pacification as in the case of Denmark.

"This expectation was not fulfilled," he said, adding that the contrary developments made the Swedes feel that the agreement was an increasing burden on Sweden's relations with the Norwegians and also an untenable deviation from Sweden's avowed policy to remain out of the war. "Such a policy," he said, "must include an effort to maintain friendly relations particularly with our Scandinavian neighbors who, like ourselves, declared themselves neutral at the outbreak of the war, and to whom we are indissolubly united."

The action of the Swedish government was hailed with delight by the people of Sweden, while the press of the country was frankly outspoken in commenting on the significance of the step. *Dagens Nyheter* declared that the concession to Germany in 1940 had been made under extremely hard pressure—"the hardest Sweden was ever subject to"—and it concluded by saying: "Sweden is now definitely maintaining a strict neutrality." *Svenska Morgenbladet* said that the new agreement with Germany had been reached peacefully, but it added significantly: "But Sweden would have made the same decision anyway."

In the United States and other Allied countries the action of the Swedish government was hailed with utmost satisfaction. Secretary of State Hull called it highly significant, and editorial comments in the metropolitan press asserted that it offered unmistakable proof of how the war is going. Most of them recognized the difficult position in which Sweden found herself in 1940, when she became an isolated island of democracy surrounded by the forces of totalitarianism, and praised the Swedish people for having come through the crisis without having sacrificed any of their democratic ideals.

It is indeed heartening to all democratic people, and especially to Scandinavians, to know that the one source of irritation and misunderstanding between the Swedes and the Norwegians has now been removed, and that it has become possible for Sweden at last to reveal where her real sympathies lie. The northern countries of Europe are bound together, not only by their common ideals and mutual Christian heritage but by every consideration of self-preservation, and it becomes increasingly clear that the closest collaboration between them will become imperative once the shackles that now lie so heavily upon them have finally been removed.

Lutheran College Men In Wartime Conference

AFTER AN INTERVAL of two years, it has been decided to resume the Conference of Lutheran Faculties this fall. This event, which is one of the major projects sponsored by the Commission on Higher Education of the American Lutheran Conference, derives its importance from the fact that it has not been confined to colleges of the Conference but has included all Lutheran institutions of higher learning. Added interest is attached

* See Dr. George N. Anderson's article on "Tangangika's Orphaned Missions in the June issue of the *Lutheran Outlook*.

to the impending meeting by virtue of the fact that it will be held at Valparaiso University, an institution of the Missouri Synod at Valparaiso, Ind. The dates are Friday and Saturday, October 8 and 9.

Because of travel restrictions, the meeting scheduled last year at Augustana College, Sioux Falls, S. D., was canceled. This was undoubtedly a mistake, as has subsequently become apparent. If ever the Christian colleges of America needed to come together to study their mutual problems, that time has arrived. It is significant that the meeting at Valparaiso has been designated as a "Wartime Conference," and certainly the present world conflict has developed conditions and emergencies that have never before confronted the church colleges of America. To a large extent the State has invaded the precincts of the Church, and in some instances our college campuses have virtually become military reservations. Instead of the normal enrollment of Lutheran men and women, the male student body has almost completely vanished or is composed of a heterogeneous group of army or navy trainees gathered from all parts of the land, while the number of Lutheran women students seems to be greater than ever. How this situation will determine the future character of our institutions and the trend in Lutheran higher education in general is something that needs to be pondered very seriously.

That the sponsors of the impending conference are thoroughly awake to these implications may be gathered from the subjects to be discussed at Valparaiso. The keynote address at the opening on October 8 will be given by President O. P. Kretzmann of Valparaiso University, who will speak on "The Unique Function of Lutheran Education Today." Other subjects to be presented and the speakers are: "Serving the Needs of Our Lutheran Constituency," President Walter Lunden, Gustavus Adolphus College, St. Peter, Minn.; "Cultivating the Support of Our Constituency," Vice President E. W. Kastner, Capitol University, Columbus, O.; "Christian Educational Strategy for Today," President Clemens M. Granskou, St. Olaf College, Northfield, Minn.; "The Relationship between Lutheran Higher Education and Government," President Conrad Bergendoff, Augustana College, Rock Island, Ill.; "Trends in Accrediting Procedure," Dr. A. J. Brumbaugh, University of Chicago, Chicago, Ill., and "Our Common Task," the Rev. Alvin Rogness, Mason City, Iowa. The Hon. Henry Schricker, governor of Indiana, is scheduled to be the speaker at the conference dinner.

The Commission on Higher Education is to be commended on its initiative in bringing about the impending meeting. It should serve the double purpose of helping to clarify the thinking of Lutheran executives and educators on some of the complex problems confronting our colleges today and to strengthen them in presenting a united front in matters of policy affecting relationships with the government. The Christian college is vital in the life of the Christian Church. It must be kept definitely Christian.

The Voice of God

Inspired by a Soldier's Letter from Abroad

By Gustav L. Bongfeldt, Eau Claire, Wisconsin

HE HAD been left for dead—there on the desert sand,
Made hot, as it coursed from dune to dune;
He wasn't dead; just still; dirty, bloody and torn,
By slug and shrapnel under a ruddy moon.
It was the sun which awakened him; or was it
The smart in his thigh? He couldn't remember
Which. He swallowed, dryly, and readily thought of drink.
He drilled his palm in the desert sands to boost
His body upright, but yielded to the
Hot sting in his side. With what strength he
Possessed he let his once heavy frame come to rest again.
As he lowered his face to rest his forehead on his right
Wrist, he met up with the most beautiful sight he had
Ever seen. There, framed, in the center of
Curved forefinger and thumb, was, what seemed to be
God's most beautiful gift to man. This
Flower, with its sugar-blue, mossy petals, opened its
Heart to this warrior for freedom.
New strength came to his nerve-strained and
Pain-racked body. As he looked he saw its lovely
Eyes—of course it had eyes, to him; it spoke to
Him—surely God had given it a voice; it had
Ears—for it seemed that it sensed his every word,
And, too, seemed to nod in assent.
"How did you ever come to be in this caldron," he asked,
"Where humans rage for supremacy? How is it that
You're untouched? There are no scars to mar your
Lovely face, and your spine looks so fine and straight?
I guess I thought that everyone had gone mad; that no
One cared for anybody else; and here you open your
petals, like
Mother used to open the pages in the Book of Life,
Bringing the same message: 'So Jehovah is
Round about His people.' Tell me something more of
yourself."
"It seems that God made me just as I am, and
Just for you; that a hope for posterity may be
Taught and lived through you. I believe I am placed
Here on the field of battle to tell about God—like
I've been relating it to you."
"Lovely flower," he answered, "I can't name you
By your face, as a botanist would, undoubtedly, do;
But you come from the heart of God, and
With a message of hope I shall never forget. I'll
Get well, again, some day, and I'll go on thinking of
The many things we talked about. There must be
Something better, over there beyond the hills.
I know there must be—some—thing—bet—ter."
He felt faint as the attendants rolled him on to
A stretcher.

When the Men Return

WHEN the war is over, the Church will face one more fiery test of its mettle. With more than ten million men now in the armed forces, besides the millions of others who have been temporarily moved from their home communities and churches, it is evident that one of the major problems that will confront the Church in the post-war period will be the adjustment of its program to an effective ministry to these multitudes who after being given world-wide horizons and soul-shaking experiences, are once again returned to the parochial confines of their simple home-towns or home-cities. The Church has often enough, even in the past, seemed a drab and unexciting place to young men. After months of battle-line or even barrack-room or maneuver experience, the temptation for it to seem so will not be less. And unless life in the churches, and not least the preaching, can be charged with an atmosphere of deep spiritual reality, surely the masses of the ex-service men will not be interested but at best pass by indulgently on the other side of the street.

One old deacon, in explanation of his reason for deserting his own church of a Sunday morning in favor of one a few blocks away, said simply: "My pastor's God seems to live in Palestine; this other man's lives in our city." The churches, alas, especially the conservative churches, have not a few preachers whose God—according to the stereotyped nature of their preaching, not according to their expressed beliefs, of course—lives in the Palestine of long ago. Such preaching can have but little to offer to men who have stood for months on the brink of eternity.

This does not mean that the chief contribution of the American Church to the healing of the nation's heart-wounds will be either intellectual or hortatory. Its chief contribution will be spiritual, that is, the bringing of the "still, small voice" of inner peace to men weary of the world's tumult and shouting. But even the stillness of worship and the quiet of prayer and faith need to be surrounded and interpreted by words made vibrant through vital contact with both the world of time and the world of eternity.

If the Church is to serve the post-war world effectively, both as a secure haven of peace and a source of strength for the unmeasured tasks of re-building that which has been broken down, it is time that every single church body and every single pastors' conference begin to give earnest study to the problem of how we shall be able to meet the vast challenges imposed by this situation which will soon be confronting us all. Would it not be profitable to have this whole problem made the subject of a "symposium" in the LUTHERAN OUTLOOK, with contributions by a number of our Lutheran leaders, as well as by many others?

Minneapolis, Minn. B. C.

The Conference Corner

By President H. L. Yochum

BEFORE we leave the subject we were discussing, the Word of God, I'd like to make a few casual comments which would not go far to qualify me for any theological degree and yet ought to be expressed in this connection. This is a sort of *excursus.*

"So while speaking of 'Kinks in the Cable,' you want to add a kink in the conversation?"

Yes, a kink that would be of especial interest to the layman, the hearer and reader of the Word.

You have observed how much packaging means to merchandising: the celophane wrapper, the decorated box, the artistic arrangement in the window. What does that mean with regard to the Word of God? Isn't it true that some people cannot regard the New Testament in a modern translation as quite so sacred as in the King James' or the Revised Version? Even though they get the meaning more clearly, they miss the stately tone of the classic translations. Place a Bible bound in divinity circuit black imitation leather beside a Bible in blue or red cloth binding like any book of recent publication, and note that one handles the former with much more reverence than the latter. Similarly, customary ways of announcing a text, of reading the Scripture, of shading the "o" in "God," affect the devotional tone of the average man in the pew.

"Some of our people even think a preacher more 'spiritual' and his message more impressive if he used a sonorous pulpit tone, rather than a natural conversational tone."

That reminds me of the cultured woman who thanked her minister for a sermon and declared, "I got so much comfort out of that one word you used—Mesopotamia."

"Many of our members have developed a comfortable mental attitude geared to the habitual style of their preacher and find it hard to 'enjoy' the sermon of one who seems to expect them to think while he speaks and to remember something specific after he has finished."

One of our old German worshipers used to remark, "Es regnet," and "Es predigt." The sermon was part of the performance. And to some devout souls it seems irreverent to rub the celophane off the Word by using it in everyday living, almost sacrilege to carry a Testament in greasy overalls or to quote words of Jesus in a noisy shop or office. Yet it is obvious that we want food in our mouths, not just in a fancy dish; we want antiseptic on our sores, not just in a clean bottle; we want scouring powder on dirty utensils, not just in a tidy box. The Word of God was given for using, not just reverencing. The binding will suffer if you drop the Book into the mud; but you can toss the Word itself into the muck and

filth of ungodly thinking and living and the change will be found not in the Word but in what it touches.

"I have noticed that many people cherish a superstitious notion about magical effects of the Word. They want the Book by the sickbed, even though it is not opened. Though they may not understand the meaning of a Psalm read to them, it soothes a worried mind more than the same truths clearly expressed in the speaker's own words."

And how easy it is for the minister to fall into the same fallacious attitudes toward the Word of God! He finds himself using portions of the Scriptures without troubling himself about the context or the exact purpose of the writer originally. He yields to the temptations to make endless applications of a given text, some of which would amaze and amuse the one who wrote those words. He takes delight in weaving a maze of homiletical embroidery around and over the text, and the hearer cannot remember what the text itself really said. He intrudes statements which could not possibly be validated by the Word of God adduced or implied as the basis for his remarks.

"Even in our Catechisms we give the impression, I fear, of pouncing on unwary texts of Scripture to prove our beliefs, rather than of drawing our articles of faith from the Word."

Most of the sermons I hear do not give the Word of God enough opportunity to be heard for itself. The preacher needs to search the Scriptures carefully, making sure his hearers will get exactly the impression intended by the authors and the Author. There is where the "analogy of faith" and the "analogy of Scripture" become so useful and so important. We may argue at length about theological differences in our views of the origin and authority of Scripture, yet ignore the dangerous blunders of preachers and the confusion or indifference of hearers, equally our concern.

"A courageous layman some time ago suggested that our preaching might be more effective if we did not climb up into a pulpit to deliver our message but spoke 'on the level' to our people."

His point has struck home with me. The preacher does feel safely entrenched behind an imposing piece of furniture and a ponderous pulpit Bible; he is sure that not one of his listeners will dare to interrupt him with a question or challenge a word he utters. So he delivers himself with finality, exulting in his eloquence, and then wonders why there seems to be a gap between the speaker and the hearer, between the Word and the soul, between the Truth and the life!

"You do not advocate abandoning the pulpit and carrying the discussion into the aisles?"

No. But certainly we must become to our people today exactly what the writers of the Scriptures were long ago, the inspired speakers for God, responsive to His Spirit's influence, true to His message, anxious that His Word be heard, believed, obeyed.

Must We Hate*

AMID the many bright spots in the early conduct of the war—the courageous handling of the news, the responsible utterances of our leaders, the serious attitude of the public, the drastic plans for curtailing consumer consumption of essentials—the dark truth appears that we learned hatred and that we may end up by becoming like that enemy whom we hate. However, neither the conduct of the war nor the responsibilities of citizens demand that the "Hun" and the "Yellow Jap" be the objects of every righteous person's wrath.

Wars end in hatreds, but they do not begin in them. Japan went to war with the United States because our country was opposing her bid for Pacific domination, not because of any particular personal animosity which inhabitants of Kobe or Yokohama might have had toward any of the customs-bedeviled Occidentals who passed through those ports. The war will be over, not when the personal loathing of each loyal American for each loyal Japanese and vice versa shall have been fully expressed, but when Japan's vaulting ambition shall have been extinguished in favor of cooperative control of the Pacific. Mass hatred is merely an accessory of the war machine.

It will never be possible to win the ultimate peace by hatred. Those who hated snatched the control of the negotiations of 1919 from the hands of Wilson, who had waged his war, not against the German people, but against its leaders, and made the treaty an instrument of vengeance, destructive of good will.

Lincoln, who seems to live now to inspire our nation as he once lived to guide it, led the North through many bitter moments without losing command of his own passions. On the other side, General Robert E. Lee sustained the Rebel cause in so conscientious and noble a way as to win him the respect of North and South alike.

Let those of Manila, Honolulu, and Chungking in their frantic suffering call for reprisal bombings of other innocent populations, but let those in our land remember that such bombings have been shown again and again to be the most useless of all. By the measure that our cause is above that of the enemy, by that measure should our forces refrain from such acts of reprisal.

The war will be long; and the sacrifices, material and otherwise, will begin soon. As days of peace recede far into the distant future, it seems fancifully premature to begin so early to think about the end of the war. Yet it is because day-to-day problems will grow ever more absorbing as we descend into "the valley of the shadow" that while there is yet paper for printing and people to read, these truths should be driven fast into our minds for future reference.

The aims of our leaders may be paraphrased into the old slogan of "Liberty, Equality, Fraternity"—now on a

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* A student editorial in the *Augustana Observer*.

world-wide basis. Lincoln's prayer was, not that God might be on his side but that he and the North might be on God's side. Now that our country is inescapably involved, we ourselves are not above such a prayer. As we pray it let us remember that to insure its being answered a frequent comparison of our own state of mind with the lofty aims set by our leaders might not be amiss.

The President Speaks

July 14, 1943

Dear Dr. Ross:

We have already proven, by the vast numbers of planes and tanks and ships that we have produced since this war began, that we are the arsenal of democracy; but this accomplishment, great as it is, will not suffice to gain us that just and durable peace for which we strive unless we prove also that we are an arsenal of spiritual values. Unless we have faith in freedom, in brotherhood and in the rational direction of life, a faith undismayed by all obstacles, our labor and our sacrifices in the present struggle must assuredly be in vain.

This faith is not easily come by. The selfishness of some individuals, the greed for power of some organized groups, and the not infrequent miscarriage of plans for human betterment all tempt us at times to adopt a cynical view of human nature and its possibilities. We need on such occasions to rise above our immediate experiences and to see, in wide and clear perspective, the slow, difficult but constant struggle of our forbears toward the realization of these ideals. We need education and re-education in the dynamic concepts which have made of this hemisphere a New World.

We need to remind ourselves and to remind our fellows that we have maintained for one hundred and sixty-seven years a nation based upon the proposition—scandalous to our enemies—that the common man is in sober truth fashioned in the image of divinity.

I hope there will be a quickening of the spirit of religion as a result of the thirteenth annual observance of Religious Education Week. In the days of trial which still separate us from victory, in the years of momentous decision which will fix the duration and character of the peace, we must avail ourselves to the full of our spiritual heritage. Very sincerely yours,

President Roosevelt.

Rev. Dr. Roy G. Ross,
General Secretary,
The International Council of Religious Education.

From College Windows

By Conrad Bergendoff, Ph.D.

WE ARE apprehensive of the future. Instinctively we realize that the orgy of destruction sweeping the world will not be easily stopped. War, like a prairie or forest fire, gets out of control and knows no boundaries. No one knows how widespread will be the ruins of this devastating conflagration.

Yet we must begin to prepare for the days after the war. Nor will they be easy. The rebuilding of cities will be a small matter compared with the task of rebuilding faith, hope, love. Selfishness, greed, vengeance, corruption will flare forth in new forms, and thrive because of the vices nourished by war. As nations sow, so shall they reap. The conditions of war are producing a harvest which will make peace no less difficult than armed conflict.

Whence shall come the kind of leadership which will lead mankind into better days? I do not hesitate to claim that we will have such leadership only if the Christian colleges produce it. The world's greatest need will be not for technical skills, research, inventions—the things the colleges and universities now are geared to produce. The greatest need will be for patience, forgiveness, forbearance, compassion, devotion to high but hidden ideals, in short, for the fruits of Christian character. The world will cry for resources of the spirit.

Now is the time when men and women should be endowing Christian schools for the fearful days ahead. These colleges of the Church are arsenals of humanity which must be ready to function when all other arsenals are futile. The future of America as a Christian nation depends on the future of the schools of the Church. Buy bonds to secure America, yes! Give those bonds to Christian colleges to secure a Christian America!

Ministry of Comfort in War

By O. H. Hove
Pastor at Northwood, Iowa

GRIEF-STRICKEN PARENTS bereaved of a son killed in the war; souls weighed down with the terrible turmoil in which the world finds itself; some saddened over the wickedness of the world; others deeply concerned because they feel that they have not sufficiently prepared their sons spiritually to meet a possible sudden and early death; many worried over men at the front, and as to what the future may hold for them and the world—these are common situations which characterize the time through which we are passing, and which the Church and its ministry must strive to meet.

Sinners, as all men are, and restless without God, we

always need the comfort of the gospel; yet this great and fundamental need has many sides, and presents itself in diverse forms, as an evil world batters in various ways at the human soul, and the Lord has not left us without specific comfort in the fact of these varying needs. The "things that belong to our peace" are given in many forms. The world has always been a vale of sorrow, but perhaps as never before we need the comfort of Him whose gracious invitation still stands: "Come unto me, all ye that are weary and heavy-laden, and I will give you rest." It is when it is dark that the light is revealed in its true radiance and meaning.

Men seek comfort in many things, especially under the nervous strain of war, but even as in days of old, mankind's idols comforted in vain, so also now deep and abiding comfort comes only from the "God of all comfort" who "comforteth those that are cast down" and whose own promise is: "As one whom his mother comforteth, so will I comfort you."

How different is this from the vague and threatening gods of the heathen, demanding only unending appeasement! How different, also, from the blind fate and the impersonal "laws of nature" which are the ultimate resort of many today, not least by those responsible in large part for the present holocaust: for if men are only beasts in theory, they will behave like beasts in practice!

Atonement the Basis of Comfort

The great fact upon which the comfort of God rests is the atonement of Jesus Christ for the sins of the world. "While we were yet enemies, we were reconciled to God by the death of His Son." Thus the gulf between man and God was bridged, the great central theme of the Lord's comfort for His people established, and the way opened for the Spirit to woo the hearts of men with His gracious Word.

One of the very names given the Spirit of God is the "Comforter," and the early disciples were described as "walking . . . in the comfort of the Holy Spirit." So for the source of all deep and abiding comfort we look to the Lord Himself, who by His Spirit reveals the things of Christ and the glorious hopes bound up in Him.

The Spirit of God, however, uses human agencies to reach the hearts of men. Through revelation and inspiration His holy Word has entered the stream of human history, teaching and changing and comforting the hearts of men through all ages. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

Applying Word to Present Situations

The ministry of comfort has as its main function the application of this Word of God, both publicly and privately, to the various present-day situations which distress the souls of men, so that the Comforter may bring the comfort of God in Jesus Christ as a heavenly balm for the wounded spirit.

The great well-spring from which all comfort derives is, of course, salvation in Jesus Christ. But even His people suffer under the bruising blows of the world, and need to have certain aspects of that salvation emphasized, and particular truths of His Word underscored, that the Comforter's healing may reach every wound.

Perhaps one of the prime difficulties to be overcome is the materialistic view of life that has crept in, even into our Christian thinking, so that undue value is placed upon physical life and comfort, with the result that loss of these brings undue distress. To some, being deprived of physical comforts assumes the proportions of major tragedy, and such complain loudly of the trifling sacrifices they may be called upon to make, in food, service, travel, and the like. Some such are simply thoughtless, and can readily be comforted by a little plain speaking. Others, again, really deserve no comfort, or, rather, need training anew in Christian unselfishness.

To lose one's physical life, or to risk losing it, is, of course, a much more serious matter than to be deprived merely of physical comfort. But God's Word does not promise that the storms of life shall by-pass the Christian, nor that death shall never come upon him. The Bible speaks rather of deliverance out of the storm, and of victory over death in resurrection to life eternal. The attitude of some would indicate little active faith in this glorious promise of Scripture, of which the resurrection of Jesus is a pledge. Where is the faith that once transformed the grief of a funeral into a festival of thanksgiving for another pilgrim gone to receive the crown? Where is the faith that once sang, "My life is hid in Jesus, and death is gain to me; then whensoe'er He pleases, I meet it willingly"? The Word of God to this effect needs re-emphasis, that Christians be not "as others who have no hope," but rather may be filled with that triumphant Christian faith that faces the world's batterings unafraid and meets even death as conquerors in Christ.

God Has Not Abdicated

Another basic concept that needs understanding currently is that the Lord's Kingdom ruleth over all (Ps. 103:19). Though "the rulers take counsel together, against the Lord, and against His anointed" (Ps. 2:2), yet "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Ps. 2:4). Men and nations may propose to take the destiny of the world into their hands, but it is the Lord who disposes events after His own counsel. Though His thoughts be higher than our thoughts, and His ways past tracing out, the Christian has the assurance that "all things work together for good to them that love God," that the day will come when we shall know that the Lord has not done without cause all that He has done (Ezek. 14:23). His way may lead through dark valleys, even the "valley of the shadow of death," but only to reach green pastures beyond. His plans may differ from what we think they should be, but He knows best.

We may feel uneasy over the world's turmoil and

cloudy future, but He has not predicted other than tribulation and wars and rumors of wars for this world. Christians are to be a light and salt in the earth, and continually to labor for improvement of the world's conditions, but the "meat that perisheth" is not their primary concern, either for themselves, or the world at large. The Christian sets his hope on the Kingdom that is not of this world, and looks forward to the grand goal toward which all history moves—the creation of all things new, the day when he shall stand resurrected and glorified amid the host of the Lord's redeemed in the new earth wherein dwelleth righteousness. Then he can look upon this world as a kind of scaffolding, erected for the building of the Kingdom, and to be torn down when the last living stone has been set in place; and he can face with greater equanimity of heart the disturbances of earth which the headlines blazon forth.

These fundamental teachings of God's Word can do much to comfort troubled souls, primarily as consistently woven into the very fabric of Christian thinking from childhood and on, and as brought freshly to mind in particular situations.

Is His Life Wasted?

The life of a young man killed in battle may seem wasted and cut terribly short, but who of us can name the best time for any of us to enter eternity, or what use the Lord may not have for us there? We make no deity of the nation, but the one who has died for his country has died in a great cause. Perhaps the high-sounding phrases of propagandists paint a picture too idealistic in describing what we are fighting for, yet even to move in the direction they portray is a worth-while achievement. And now that war has come, those in the armed forces stand between the enemy and their loved ones at home just as surely as if the battle lines were but twenty miles away. They pack into a few short weeks or months a usefulness to their fellow men that perhaps a lifetime of ordinary living would not yield. Let us at home be worthy of their sacrifices! And all experience, even war and suffering, can be turned to good account for him who seeks to learn what the Lord can teach.

Some may be troubled as to whether it is right for them or for their sons to take part in war. Perhaps no finally satisfying answer can be given to this peculiarly vexing problem, but some things can be pointed out. He who said, "Thou shalt not kill," at the same time instructed the Old Testament government to kill in punishment of certain crimes, and in war, indicating a distinction between the government and the individual; and in the New Testament, Paul speaks of the ruler as having the "power of the sword." The man in the armed forces acts as the agent of the government, and not on his own individual responsibility. John the Baptist did not tell soldiers to quit their profession, but to be content with their wages, and not to extort or do violence (against the civilian population, in their role as an army of occupation). (Luke 3:14). "They that take the sword, shall perish with the sword," said Jesus,—but someone must wield the second sword! Each one troubled by this problem needs to seek the enlightenment of His Spirit in prayer, and be assured in his own mind and conscience what he should do.

Prayer in the Ministry of Comfort

The woes of war assume too varied and specific forms to be met with general truths alone, basic though they may be. The ministry of comfort must seek to adapt general truth to specific situations, and must urge diligent recourse to prayer. Prayer, besides being a means of helping to change events, brings the specific distress into focus as nothing else can, and opens the heart to the healing of the Comforter so that the Word of comfort may bear fruit and reach deeper than the frame-work of words can reach through the understanding alone.

The minister of comfort needs also to be himself much in prayer and meditation, for he who is to comfort others needs above all to have been himself "comforted of God" (2 Cor. 1:3,4). He must live close to the God of comfort, both that he may know how to apply the Word of God for the comfort of others, and that his own spirit and presence might bear comfort to the distressed. The ministry of comfort includes also this personal touch. The Apostle Paul derived much comfort from his fellow workers, and sent various messengers to comfort the hearts of the congregations, not only by the Word of God in itself, but by that Word as it was exemplified in them personally, as "living epistles," so that their very presence might bring comfort through their bearing and conduct.

Radiating Faith, Hope, Love

To a certain extent, Christian comfort is "caught, as well as taught"—something the minister of comfort should always remember. He needs to be an unfailing witness in his own life and conduct, that the confidence of weaker brothers in Christ be not undermined. His bearing needs to radiate the Christian faith, and hope, and love that can reassure others, where words often fail. He needs tact and sympathy. He needs a real concern, a deep yearning, over the souls of his people, certainly not less than the gardener who watches his every plant with care, lest any blight destroy it. But little comfort will flow from him who is going through a service or "making the rounds" as a chore to be gotten over with, and whose own bearing and life show no trace of the comfort of God.

Not that any one should go to the extreme of feeling that it is his charming personality that is mainly responsible for such comfort as distressed souls may get from him! A ministry built on such foundations is built on sand, and its fruits will not long endure. The Word of God is the means of grace, and can bear fruit despite the preacher. But that Word can be exemplified and more effectively brought to bear by him whose bearing and conduct show that he himself has drawn near to the God of all comfort.

This ideal is not easy to live up to, as any pastor can testify. The requests for the ministry of comfort do not

always come when the minister's own spiritual condition is at its best. But the Spirit of God can use some rather weak vessels to bring His comfort, if only the heart is open to Him.

The task is tremendous and the responsibility great. The minister of comfort needs to mingle with his people, that he may know their needs and troubles. He needs to be diligent in study, that he may have freshness in his approach. He must be much in meditation on the Word of God, and in prayer, that he may know how to apply the Word of comfort, and may himself be a comfort and inspiration to others.

But the reward is magnificent. The minister of comfort has joy in his soul that others know not of: the joy of serving His Lord, and of serving others in their need. The hope of the future of the world lies in that men turn to God, and the minister of comfort has a large part to play in making men more conscious of Him and in making them lean more heavily upon Him. And if he serves his Lord faithfully, he can look forward to the Master's reward, and one day enter into the joy of His Lord, together with those whose souls may have been saved because his ministry of comfort brought the eternal Word of God into their hearts.

Roger Bacon's Diagnosis

By John C. Mattes, D.D.
Professor of Church History, Wartburg Seminary
Dubuque, Iowa

DIAGNOSIS of what? Of some obstacles we have to remove if we are to do our most effective work as a Church—the obstacles to union.

Union is in the air. We are well aware that it is frequently an unwholesome union that is sought in some religious circles, but we are only concerned with that which may be brought about between those who confess the same faith. Here it is no longer a question of what might be but of what *must* be. Where there is true unity in the faith some form of outward fellowship and mutual recognition must follow, or else the profession of faith is a fraud. Where the faith is really the same, by an inner and divine compulsion, the external activities, the warfare against evil, and the works of righteousness must also be one.

This does not necessarily mean ecclesiastical merging, for there may be linguistic or geographical obstacles that make an outward union unfeasible, for the time being, but it will mean practical co-operation, mutual recognition, and the cessation of ungodly rivalries between the various ecclesiastical units. Where there is continual recrimination, Pharisaic self-exaltation and opposing efforts on the same mission fields, there the faith is being denied and the coming of God's Kingdom is being hindered. Where there is not a real longing for union and an honest effort to attain it, the Epistle to the Ephesians has been excluded from the Canon (e.g. Eph. 4:4-16), and a practical "Amen" is refused the great high-priestly prayer of Christ. That is a sin that has been all to prevalent in the past and this is still the pet sin of too many who profess to be Lutherans.

But at once we will hear the answer, how can we have a real union unless there be agreement in the faith? Who questions that fact? Here we are all agreed, but our trouble is with another consideration. If there are several ecclesiastical bodies, each professing their full adherence to all the Confessions of the Church, what stands in the way of practical co-operation? Are some not perfectly sincere in their professions or their practices? There may indeed be that some leave something to be desired, but where is the body so without sin that it should cast the first stone? Or are the Confessions so inadequate that we need supplementary credal statements? Or what other excuse is there to offer?

Let us see whether perhaps there may not be some quite different causes for our ungodly disunion. Away back in the thirteenth century Roger Bacon gave a list of four causes of human errors that seem almost to have given the occasion for the later "idols" of his greater English namesake, and which suggest the real obstacles to our Lutheran union. He enumerates these four: "Undue regard to authority: Habit: Prejudice: False conceit of knowledge."

Undue Regard for Authority

When he begins with undue regard for authority—and we apply that to our present situation, of course,—we are not referring to the authority of Scripture, for we all recognize that as supreme, nor do we refer to the authority of the Confessions, else we would not be debating the question as Lutherans. The undue authority sometimes finds its expression in supplementary credal statements, which, like a Protestant "Consensus Patrum" or the declarations of uncrowned theological popes, are thundered forth to silence all questioning.

Too many accept such declarations as final without deciding for themselves what is the actual teaching of Scripture or the real intent of the Confessions. It is an attitude that runs somewhat like this: "Dr. —— said thus and so, therefore we must all bow in silence before him. Our Synod has decided thus, and all the rest of the Church must be governed by its decisions." This is not a submission to the authority of Scripture or of the Confessions, but an arrogation to individuals or small sections of the Church of the sole right of interpreting Scripture that destroys the Una Sancta and is the very essence of sectarianism.

The Curse of Habit

Then there is the curse of habit. It would seem as though there are groups that, like the proverbial elephant, can never forget, with the result that the shibboleths of a past generation are repeated over and over again, even when they have completely lost their original significance. What began as a defense of great principles degenerates into mere logomachies, because pet phrases have become sacrosanct and any new definition, even if it be a better one, is regarded as a sort of sacrilege.

If it were not for a fear of confusing the issue, we might easily compile a dictionary of such archaic slogans. We will only mention one because it is such a stumbling block at the present time. It is the monotonously repeated designation, "verbal inspiration." It has become a misnomer and a false shibboleth. Not that we disagree for one moment with the intention of those who use it, or dissent to the slightest degree from what they are trying to say. Our complaint is that they do not say what they mean and that the average individual is bound to mistake their meaning. No matter what protestations are made to the contrary, the natural inference is that it is a statement of the wretched, non-Scriptural dictation theory of the seventh century. We believe fully in the plenary inspiration of Scripture and its religious inerrency, but that does not mean that we must regard the writers of Scripture as mechanical stenographers, or even accept the sacrilegious idea that the Holy Ghost, by accommodating Himself to the style of the writers, had to learn diverse Hebrew and Greek idioms from various human beings. Yet this is exactly what the term naturally suggests. Why then insist on misleading definitions when most persons are sure to misunderstand them?

The Bane of Prejudice

The third of Bacon's sources of error is prejudice. That is nothing new, of course. Long ago the question was asked: "Can any good thing come out of Nazareth?" and long ago Peter hesitated about visiting Cornelius. In the seventh century an English writer expressed it in the familiar bit of doggeral:

"I do not love thee, Doctor Fell,
The reason why I cannot tell,
But this alone I know full well,
I do not love thee, Doctor Fell"

Some of the theological prejudices of the day, on both sides of the fence, are just as absurd. Sometimes they are simply laughable, but they can also be tragic. Here is a case in point. A soldier in a certain camp wrote to his pastor whether it would be right for him to receive communion in a nearby Lutheran church of another synod. There was no question about the confessional position of either the synod or the congregation. The Real Presence was confessed and taught in both, but the answer was, "By no means." So the boy was deprived of the grace of the sacrament because of ecclesiastical prejudices. Now, which is the more important, the body and blood of Jesus Christ or certain *non-confessional* theological or practical questions that are matters of dispute between two ecclesiastical bodies?

False Conceit of Knowledge

Last of all, Roger Bacon mentions the "False conceit of knowledge." There is something akin to Pharisaism that has crept into the attitude of some of our habitual controversialists. They presume to speak the final word, and all who venture to differ are outside the pale. They impose new doctrinal definitions beyond those of the catholic Lutheran Confessions and demand subscription to their statements. Some years ago one such statement was compared by a certain writer to the decrees of the Synod of Orange and to the Formula of Concord! So long as sections of the Church continue to legislate for the rest, we will have schism, not unity.

This is a plea for unity, not for shallow unionism; a unity established on the basis of the accepted Confessions of the Church. It must be an honest, *ex animo* acceptance, of course, but without the intrusion of racial or theological prejudices, and free from the exaltation of ecclesiastical organizations or theological shibboleths.

If we are to be faithful to our mission, we must desire unity, we must honestly seek unity, and we must labor together in the unity of the one true faith. There is no room in the Una Sancta for either devisive squabbles or presumptuous individual departures from that one true faith. Either one is a sin against the purposes of God.

The Service Pastor at Work

By the Rev. James C. Peterson, Major Chaplain
Lutheran Service Center, San Francisco, Calif.

FIRST OF ALL, let us take a look at our Lutheran service center in the City of the Golden Gate. Never before has a Church ever attempted anything like this. When the Service Commission of the National Lutheran Council took over the Hotel King George, it found itself in possession of a building comprising 150 modern hotel rooms with bath, a lounge with library, a recreation room, and a lunch room. It was soon fitted out with a writing room with writing desks, floor lamps, and free stationery; a family visiting room; a chapel, and separate consultation rooms for the two service pastors, one of whom represents the National Lutheran Council and the other the Missouri Synod. In our San Francisco service center we have heartily enjoyed the privilege of working together.

Our hotel is filled to capacity every night with service men, two men sleeping in each room. At midnight, when the hotel rooms are all occupied and men keep coming in, we spread cushions on the floor of the large lounge and supply the men with blankets, thus accommodating a large number of extra men with sleeping space without any charge. In the morning the service pastor has to watch his step as he passes through the lounge to his office lest he tread on human forms.

Our charge for the regular hotel rooms is 75 cents for each service man. The men appreciate this accommodation very much, our price being less than half the regular commercial price of this type of hotel room. Nor have the standards of service been lowered in any way. We have retained the same service that existed when Hotel King George was operated on a purely commercial basis.

It is our endeavor to operate this institution not merely as a hotel, but as a home—yes, indeed, as a *Christian* home for service men. In the lobby and at the registration desk we try to greet the men in a cheerful and Christian spirit. Our manager, Pastor Oslund, endeavors to employ the sort of helpers who are able and willing to maintain the environment we would like to have prevail here. Bibles and Christian literature are placed in the hotel rooms, and every effort is made to guard the men who register here from every sort of sin and vice. Hotel King George has always been known as a clean place, and now that it has become a Lutheran Center, it has attracted thousands of service men who, being away from home, long for just such a place to spend an evening and a night.

Throughout the other sections of our service center we have daily registration of three hundred to six hundred service men. All chairs and desks in the lounge and writing rooms are generally occupied from mid-afternoon until midnight. The recreation room is a busy, buzzing place with games and table tennis, while group after group circle around the piano singing in hearty fellowship and festivity. Toward the close of each evening the atmosphere takes on a more serious aspect as secular music and song give way to hymns and spiritual devotion. Alternating at the piano will be seen service men, church hostesses, and certain of our staff women. The men seem to enjoy this "home parlor atmosphere" of singing, and when we suggest to one group to cease for a while, or their schedule of time does not permit them to stay with us longer, another group voluntarily gathers for a sing.

All along our free lunch counter stand some mothers' big boys enjoying the hospitality of our hostess groups who come here alternatingly from more than thirty-five Lutheran churches of this Bay area. These good women began serving cookies and doughnuts with coffee. Later a few of them would bring sandwiches. Discovering how the service men "go for sandwiches," our women started serving freely all sorts of these, including hamburgers and "hot dogs," besides home-made cake, cookies, doughnuts, and pie. This lunch counter service goes on daily from 2 P.M., until 10:30 P.M. Some of our good readers may think it is too elaborate. Our hostesses, however, show no sign of any desire to curtail the serving. One of them remarked recently: "Before starting to serve here with my church group, I served free lunch for service men at a hospitality house dance as a member of a small civic society of women. Our little civic group spent $75 on our service that day and it was a mere dance, not a word being said about religion or our Christian faith.

Certainly, I shall never hesitate to pay my share of the $10 or $15 it costs my church group to serve here once a month, and besides, the Brotherhood in my church gladly helps us take care of this little bill." Another hostess remarked: "Since that day when we served 'hot dogs' to 509 young marines as they passed through here on their way to the Solomon Islands, and remembering the last words we had with many of them about home and Church and God, no day of expense and work will ever tax me too greatly at this service center."

Certainly it is true that our generous lunch counter does lend most favorable opportunity for our hostess mothers and daughters to exert a wholesome influence, and, in a very natural way, to say a good word for our Lord and Saviour, Jesus Christ. These hostesses also move about in other parts of the service center in association with Miss Elizabeth Bain, who is now our full time chief hostess.

Our hostess groups are well organized, there being a chairman from each group who, on the day before her group is serving, contacts our general hostess chairman, Mrs. Olga Grahn, the wife of Major Grahn, who is in charge of the General Post Exchange at the Army Presidio. Through her husband's contacts, Mrs. Grahn is able to buy all food stuffs at wholesale prices.

Groups of young people, generally from the church that supplies hostesses for the date, often come in to spend the evening with a variety of programs in association with service men. The Lutheran Students' Association of San Francisco holds its monthly meeting in one of our rooms here, and afterwards spends the rest of the evening entertaining the men. This group has presented us with a fine leather-bound registration book for our chapel. The Lutheran Chorus of the Bay Area has given us two evenings of inspiring song services.

The Service Pastor in the Service Center

What is in the mind of our national Lutheran leaders as they establish these places for service men? Housing? Yes. Physical comfort? Yes. Sociability? Yes. But, after all, these things can be provided by secular housing committees, and will be provided on a large scale in the near future by civic and military authorities. Great national organizations have already established social centers for service men at a huge cost of money which has been contributed largely by church people. But it is getting to be a widely known and pathetically felt fact that where the Christian element is definitely ignored and wanting, there the world soon begins to manifest itself with the lowering of standards and resultant emptiness. A great many service men express their longing for something better; the folks at home find out and begin to cry out for service centers that are Christ-centered.

Now it is not our contention that an ordained pastor is absolutely essential to maintain this spiritual element. Yet his presence is no less important in the service center than in a home church and community. After all, his life is consecrated for the specific spiritual ministry, and he has received definite training along this line. To feed Christ's sheep, to care for souls, to call the wandering ones back to the Christian fold, these are his duties. And there are numerous such opportunities in the service center work.

In order to do effective spiritual work in a service center, the service pastor must have a quiet consultation room where the men may enter and open their hearts to a man of God within closed doors. A churchly chapel for special services and holy communion is likewise o the greatest importance. Even for those who do not at tend these services the knowledge of the presence of little house of God in the building does tend to create sacred atmosphere and a sublimated feeling in the heart Many thousands of service men and civilian visitor have stood in awe and sacred silence at the sight of th house of God within our grand institution in the heart c this embarkation metropolis. Among these have bee men of all faiths and denominations. Aside from ou Lutheran services, which men of all denominations at tend, service men of various Christian confessions ma often be seen kneeling at the altar in private praye some kneel by the chairs in the chapel in accordanc with the practice in their respective home churches. Fre quently groups of sailors come into the chapel for an in formal Bible study or meditation when their ships com into port. As service pastor of the chapel, I am invar ably requested to lead these Bible groups.

Groups of earnest men will likewise come in fro adjacent army camps or posts. At times the men will b accompanied by high ranking officers of their uniti There is no consciousness of military rank, nor any em barrassment on the part of service men at the presenc of a Commander or a Colonel in a homelike place lik ours. This is understood by all. There are especiall two places in this world where military rank is right understood, namely, at the altar and in the presence death on the battlefield. To have separate communic services for officers and enlisted men would be absur

Besides the chapel services, office consultations, an general co-ordination of all the co-workers of the servi center, the service pastor must utilize every possible o portunity for personal work, i.e., contacting the servi men individually and giving them a chance to expre themselves to him as their need and desire may be. I goes to a service man and bids him welcome. In mo instances a brief conversation will follow, during whi the visitor discovers he is talking to the pastor loci. this point most men will offer some remark that m become a natural lead to a heart-to-heart talk abo home, Church, faith, and God. Often this will lead to t consultation room and chapel. One of our hostesses w asked one day: "How do you start those spiritual co versations which you have with so many service men Her reply was: "I don't!" The fact is that she simp gives the service man a chance to reach out and indic his desire for just such a visit with a Christian moth Moreover, she possesses spiritual sensitiveness to disce when a boy is hungry for the Word of God and a bit guidance from one that knows the way of life. No serv pastor's approach can ever be any better than this.

It may not be possible for the service pastor to ha any sort of contact with all the men who visit the cent If he can greet about half the crowd of 500 or 600 on afternoon and evening, he has done well. The rest m not even recognize him as a service pastor.

Now, some people deny that personal work in the v of spiritual contacts is necessary or important. They

hat material provision and social fellowship are sufficient. They say, "The men can feel that they have visited good place, and it is superfluous to say even a word bout Christianity or to mention the name of Jesus." Well, what would have become of Christianity if the arly Christian martyrs had adopted such a philosophy? Moreover, what does Christ say about proclaiming His ame and Word among men? True, there can be much mpty talk about religion. True it is also that it is God imself who must effect His saving work in the hearts f men through the means of grace. None of these admisions, however, can make void the command of our Savour that His disciples are to be His witnesses unto the nd of the world. As chaplain of this service center, I m sincerely grateful to my wife and other Christian ostesses who send scores of service men to my office for urther instruction in the Word.

The Service Pastor in the Camps

The service pastor should remember that he can claim o right to visit the military reservations. The camps re in charge of the military authorities, and the regular haplains are pastors loci. The Red Cross and the Army nd Navy YMCA are the only organizations for which rovisions have been made to establish themselves inide the camps and posts. Even the Red Cross may be xpelled by a camp commander if the leader makes a uisance of himself. In regard to social, spiritual, and astoral services, the general plan is that these have their lace in communities outside the camp, and that the haplains and army welfare officers take care of the nen inside the camp. However, the camp commander loes have authority to invite or admit any person or roup whom he deems desirable and beneficial for the ood of the service.

In many instances the service pastor can thus, through actful contact and valuable service, establish himself as visitor among his own men and perhaps, as supply astor for the chaplain, in conducting the services from ime to time. Having thus been granted "open doors," he service pastor may carry out some of the practices ere listed:

Upon invitation, he may conduct, as a Lutheran clergyman, the general service in Army camp or post, or egiment in field, as well as in Navy base or on ship or ransport in port. He may bring his own choir and conluct the service just as in home church. After the serice, he may give a little talk, explaining the service enter and inviting the service men to come. It is a thrill to see scores of these men visit us later and hear them say, "We remember you from last Sunday's service."

During the week-day mornings, before the men begin to visit the service center, he may go out to the various camps or ships, bringing with him magazines and other treasured materials collected from various civic organizations. The chaplain or welfare officer will welcome such a visitor and go along to the groups of men to see the distribution and the happy faces. Often this gives occasion for a brief address in the men's quarters or the mess hall, perhaps in one of the lecture halls, the theatre or chapel, or out in the open. Much good can be spoken in twelve minutes if the chaff of a talk is omitted.

One of our most welcomed tours recently was a visit with the men of the harbor defense. To stand with a group of men in one of the deep holes or tunnels of the coastal hills for a brief Word of God and a little prayer session is an experience that will long be remembered. Nor will ever be forgotten the expression of appreciation on the faces of these men who have solemnly volunteered to spend night and day in these vitally important places with seldom a day of liberty. The same holds true of the last communions with small groups of Lutheran men on one of our islands of embarkation, and there to receive in trust a message and greeting to be forwarded to parents or wife at a later date when it is permissible to mail or wire same to Chicago, Philadelphia, Boston, or perhaps to some small town in the middle west. And then to receive the letters of deep appreciation from these dear folks, with requests that I find a way to send a word through authorized channels to their men on the islands far away, or to meet their sailor at the port when his ship comes in. Surely, it is a strenuous but blessed service to which we are called.

The men from whom to obtain valued co-operation in the camps, after successful contact has been made with the commanding officer, are the public relations officer, the A & R (Athletics and Recreation) officer, the welfare officer, the morale officer, and the editor of the camp paper. To invite each of these men to a luncheon in a city restaurant for discussion of common interests may prove extremely valuable. These men are especially interested in the real welfare of their men, and they will appreciate our ideas and anything we can do to keep the men genuinely contented. They know also that a man's faith is worth something.

(To be continued)

Literacy: A Post-War Must

By Frank C. Laubach, "Apostle of Literacy"

Author of "The Silent Billion Speak"

LITERACY is one of the four or five *musts,* if we are to have a safe world. Outside of Europe and North America, the great majority of the human race cannot read, neither can they write their own names. In Asia close to ninety per cent are illiterate; among the colored people of Africa over ninety-eight per cent; and in Latin-America seven out of every ten cannot read or write.

What are we going to do about *that?* We cannot leave those illiterate millions alone. If we leave the world alone when this war is finished, we shall lose all that our boys are dying for.

Educators are excited about literacy, because we have found that the easiest and most promising people to educate are the illiterates. They are incredibly easy to reach and easy to teach. It is true that teaching people to read English is hard, but that is because we have such a chaotic way to spell—eight sounds for "a", and even more for "o"! But, fortunately, in ninety percent of the world's languages they spell phonetically—one sound for a letter. Where this is done, they can be taught to read by modern methods in a couple of weeks—not very well, but slowly and aloud. All they need after that is something interesting and easy to read, and they improve by practice.

Teaching Them to Live

Why this excitement about literacy? Because it is now seen to be the spearhead for the social and moral and spiritual uplift of the illiterate three-fifths of the human race. As soon as they learn to read their phonetics, we place in their hands papers and tracts with short sentences, easy words they always have spoken, large print, telling them the answers to their deepest needs—about saving the lives of their babies, about malaria, blindness, intestinal diseases, sanitation, about cooking and selecting foods for health, about selecting seeds, destroying enemies to their animals and vegetables, about getting out of debt and keeping the laws; and about the principles of Christ.

Our new knowledge of geography opens up a shocking picture of these illiterates, the most oppressed and wretched people in the world. Too ignorant to depend upon themselves, they are victims of educated or half-educated scoundrels, who enslave them, rob them, and lie to them. Ninety percent of the illiterates are in debt, and since they cannot compute their debt, they do not know how much they owe; they only know that the debt was inherited from their ancestors, and that the money lender takes all they can give him without actually starving to death. Millions of them belong to the land o which they were born, are tortured or killed without th government's ever hearing of it. Countless millions them are deliberately fed opium or cocaine or liquor keep them drugged and therefore unresisting to the exploiters. Five out of six of their children die befo they reach their first birthday.

Think what it will mean to these people and to the descendants if the Christians of America have enoug human pity to help them out of their black sorrow!

Easy to Win for Christ

They are the easiest people on earth to win for Chris if we prove our sincerity. They are amazed when ed cated people pay any attention to them. When they fir our interest is unselfish, their amazement turns into tremendous gratitude. By the time we teach them read in a dozen easy, delightful lessons, they are ready die for us. When we tell them we learned this fro Christ, they love Him at once because they have se Him in our actions. And when they become Christia they prove wonderfully loyal, and work with prodigio zeal to know their Bibles and to win others. We can ha as many of these illiterate billion for Christ as we go ter.

They are bright people. They are not our inferio but they have never had our chance. They have ne had Christ. They are where our ancestors were in E ope before Christ came to them.

The Greek Catholic Church, before the First Wo War, failed to do anything to help the literacy or t social conditions of Russia. Atheistic communism und took it, and taught one hundred millions in twenty yea Now those one hundred millions are away from Chri and are reading countless tons of atheistic literature.

One Billion Waiting to Be Taught

Today one hundred millions in Latin-America, one l lion on this planet, are waiting to be taught. Will Christian Church grasp this opportunity, lead these p ple to Christ and set the standard for the matter th shall read? The future of the world hinges just as mu upon that question as the future of Russia hinged u the question whether the Greek Church would or wo not serve the illiterate people.

The illiterate is so poor that he will not be able to b expensive literature for a long while, not until his e nomic condition is better. During that period, when is reading easy literature and improving his status,

hall need much money to subsidize the material we rint. When he first starts to read he believes everything e reads and he memorizes practically all of it. Illiterates ave wonderful memories and instinctively commit verything to memory. This is the time to plant ideas, hich will grow during a lifetime.

We shall need trained organizers, multitudes of writers and tremendous resources to subsidize this needed literature. A billion dollars could be used with immense benefit. But now every dollar counts while this newest, indeed infant enterprise of the Christian America gathers momentum.

THE READER'S VIEWPOINT

A KIND WORD

To the Editor:

We have had many favorable comments on the LUTHERAN OUTLOOK from our pastors, and from the great number of new subscriptions that have come to us, we know that it has been well received. One of our pastors has made the comment, "Surely this is the finest Lutheran publication on the market, one which must be on the desk of every pastor in the American Lutheran Conference. May God bless the editors in their noble efforts."

Cordially yours,
THE WARTBURG PRESS
Lutheran Book Concern
Columbus, O. EVELYN HARDT
Periodical Department.

AN "AMEN" FOR THE "CONFERENCE CORNER"

Dear Doctor Ryden:

Now that we have had such a strong chorus of approval of the change from "The Journal of Theology" to "The Lutheran Outlook," many of us from the Lutheran rank and file throughout the land should hasten to make your department, "The Reader's Viewpoint," a constructive echo to what we read in the columns of the official organ of the American Lutheran Conference.

That which has given impetus to the present letter is the conclusion to which the President of the Conference, the Rev. H. L. Yochum, comes in his July chat. He ventures to suggest that we stop thinking or saying, "You must be as we are," or "You must leave us as we are," or "You must take us as we are;" and would have all of us Lutherans adopt the attitude, "We must become as God desires."

Can there be a loud-swelling "Amen; yea, that shall be the prayer of our heart and the end of all our striving," not only from the entire American Lutheran Conference, but also from the other two-thirds of American Lutheranism?

If, in the discussion of Lutheran approach, so momentous in its consequences for the Lutheran Church and for Protestantism in America, the emphasis can be shifted once and for all from criticism of the brother and from defense of one's own weaknesses to the self-critical, "How would God have me to be?" there would be promise of a swift movement toward true Lutheran unity.

Mr. President, there are thousands of American Lutheran Conference pastors who are proud to march under the banner bearing the inscription, "We must become as God desires!"

Yours, in favor of many and vigorous reactions from the circle of your readers,

Portland, Ore. L. LUDWIG.

We welcome all constructive criticism on articles appearing in the *Lutheran Outlook* as well as the views of our readers on vital questions confronting the Church. We urge our readers to make this department their own by a free expression of their opinions.—*The Editor.*

VIEWING *the* BOOKS

CHRISTIAN BASES OF WORLD ORDER, *twelve authors, Abingdon-Cokesbury Press, 1943. Pp. 225, $2.00.*

These are the Merrick Lectures delivered at Ohio Wesleyan University, Delaware, Ohio, last March. They begin with the address by Vice President Henry A. Wallace which was broadcast over the Blue Network and caused so much newspaper comment at the time, especially the sentence, "That war (world war No. 3) will be probable in case we double-cross Russia." Mr. Wallace's subject was "Practical Religion in the World of Tomorrow." The whole course of lectures, together with the discussions that followed, were an attempt to look at the problems of the world in the light of the needs, aims and contributions of the Church. Thus Bishop Francis J. McConnel discussed "God and the World we live in," Dr. Willis J. King "The Christian Conception of Man," Dr. Edgar S. Brightman "A Christian View of Nature," Dr. Umphrey Lee "The Spiritual Basis of Democracy," etc. Among other subjects covered are Race Problems, Economic Freedom, Politics, Health, Labor.

This was an ambitious undertaking, and the resultant book deserves the thoughtful attention of Christian people. You will not agree with everything that was said. You will probably regret that some leaders of a great Christian Church could deliver a whole lecture on such a momentous occasion without one forthright, definite Christian statement. You will be annoyed by evidences here and there of fuzzy thinking, as on the very first page, for example (Henry Wallace again): "All these faiths (Christianity, Mohammedanism, Judaism, Hinduism, Confucianism and other faiths) in one way or another preach the doctrine of the dignity of each individual human soul." Nevertheless, if you are interested in the world of tomorrow and expect to discuss it intelligently with others, this book is a good place to begin.

J. A. Dell

THE PRACTICE OF THE CHRISTIAN LIFE. *Edwin Lewis. The Westminster Press. 151 pp. $1.00.*

This little volume by Prof. Lewis of Drew Theological Seminary, the author of "A Christian Manifesto" and "The Faith We Declare," is written especially for laymen. It makes splendid private reading material and has real value as a guide for church study groups as a part of a parish program for adult Christian education.

Ten chapters are devoted to a discussion of the Christian life. Ethics can not be divorced from doctrine. "Christian character and experience are the fruits of Christian faith." Proceeding on this conviction the author treats the familiar principles of our Christian faith and life in a stimulating, positive and Christocentric fashion. The approach is contemporary. There is a persistent desire to help the laymen by means of non-technical explanations to find a way to apply the truth of Scripture and the faith of the Christian Church in a decisive way to today's world and its problems.

This is a thought-provoking and helpful volume. When used in study groups, for which it is perhaps especially designated, the teacher will find the Scripture references, suggested readings, questions and problems for discussion of considerable help in planning the discussion periods.

O. V. Anderson

THE CHRIST WE KNOW, *by Lars P. Qualben. Thomas Nelson and Sons, 1943. Pp. 169, $2.00.*

The author, a pastor of the Norwegian Lutheran Church, takes the prolog of John's Gospel and uses each verse or part of a verse as a "window" through which to view the wonder and majesty of the incomparable Christ. There are chapters on Christ the Word, Christ as Creator, Christ as Life, Christ as Light, etc. The book is written from the strictly conservative viewpoint that accepts Scripture as the Word of God, and from a heartfelt devotion to the person of the Savior.

J. A. Dell

ONE LORD ONE FAITH. *Floyd V. Filson. Westminster Press. 256 pp. Price $2.00.*

The author is professor of New Testament Literature and History at the Presbyterian Theological Seminary in Chicago and attempts in this volume to answer the persistent question, "Did the early Church understand Jesus?"

Against the oft-made charge that Christianity is essentially Paulinism, Professor Filson asserts that the theology of the Christian Church is definitely based upon the life and teaching of Jesus Christ. The sources for the discussion are predominately the New Testament, itself.

The first four chapters deal chiefly with the problems of introduction to the New Testament. The author is familiar with modern New Testament scholarship, reviews the various schools of New Testament thought, weighs the evidence and draws his own conclusions, not bound by any particular school of thought.

The last eight chapters treat the familiar doctrines and practices of the Christian Church which Dr. Filson insists have been consistently taught by Jesus, the Apostles and the primitive Church. The author recognizes that there have been shifting emphases in the preaching and teaching of the Church during the centuries. This the author feels necessary to the growth of vital religion in meeting the problems of each age. The Church, however, was founded by Christ, who is true God and true Man.

Throughout the author meets the objections to his tenets with convincing evidence and clear reasoning. This is a worthwhile book.

O. V. Anderson

THIS FREEDOM—WHENCE? *by J. Wesley Bready. Published by the American Tract Society, N. Y. 365 pp. Illustrated. $1.50.*

The author has done a very fine piece of work in assembling the remarkable array of facts which he has woven into a very readable narrative. It is history written from an unusual angle. No other work has hitherto shown so clearly how our cherished liberties and the great reforms of the last two centuries, especially in England, all stem from the Eighteenth Century spiritual awakening led by the Wesleys and other great religious leaders. The detailed and documental accounts of national life as it was before and after the religious awakening are simply astonishing. We have here a sort of encyclopedia of social reform and the biographies of those who have labored and lived to create a better world.

However, one is compelled to add that the book would have been still better if the author had been a little more ecumenical in his outlook. Apparently he does not yet understand the full debt that men like Wesley owed to the work of men like Luther and the power of the gospel which he liberated through the great continental Churches which bear his name.

On page 98 the author pays a passing tribute to the Pietist movement in Germany and the missionary zeal of the Moravian Brethren, but he credits these and other important religious movements with being only "educational and pioneering work" which "left obvious ear marks on the English revival," but he goes on to say that the "work of Wesley was infinitely greater," and that "the societies he founded have become the largest Protestant Church in the world"—a slip both of the pen and of the understanding. He refers to the well-known confession of Wesley that his actual conversion occurred at a meeting in Aldersgate Street, where a man read Luther's preface to the Epistle to the Romans, during the reading of which he received "assurance" that God had taken away his sins and saved him from the law of sin and death. (p. 107). But it is difficult to understand what need there was to quote Professor Tawney (p. 151) to the effect that "Luther's utterances on social morality are the occasional explosions of a capricious volcano, with only a rare flash of light amid the torrent of smoke and flame, and it is idle to scan them for a coherent and consistent doctrine," since other students of Luther's works have found far more than smoke and flame. Surely Wesley's great work does not need the aid of disparagement to make it brighter.

When the complete work on the subject of This Freedom—Whence?" is written, if it ever is, it will also give us a broad and appreciative account of the part which the quiet working of the Word of God, preached from thousands of evangelical pulpits through the years, contributed to social reform. It will not even refuse to recognize the influence of certain movements in the chastened, post-reformation Roman Catholic Church. God moves in more ways to accomplish His purposes than we sometimes think.

I. O. Nothstein.

THE WISDOM OF CHINA AND INDIA *by Lin Yutang. 1103 pp. Random House. $3.95.*

We are living in an age when every week sees some new anthology come from the press. This book is an anthology of the sacred writings of the two most ancient civilizations of our world—India and China. Here one may find the essence of Hinduism, Buddhism, Confucianism and Taoism. It should be added that the editor has carefully selected those portions that will set these heathen religions off to best advantage. While the reader will find much that is both interesting and profitable, he will not read far before he discovers that the bracing and regenerative and hope-inspiring atmosphere of the Bible is lacking in these Oriental religions. He will receive the impression, however, that man is instinctively religious, and when there is no revelation *from* God there will be a religious questing *for* God.

Most of this material is available in other translations, but it should be said that the translations found in this volume are excellent chiefly because they avoid the archaic and stilted style of so many earlier translations.

This book contains generous excerpts from the Rigveda hymns, the Upanishads, the Dhammapada, the Sutras, the sayings of Laotse, Chuangtse, Mencius, and Confucius.

E. C. Munson.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Capital Campus Clippings

FOR THE DURATION football is to be discontinued, while intra-mural sports will be strengthened, reports the athletic department of Capital University.

A new lounge room has been given to Capital University in Lehman Hall by the Columbus Group of Women of the Ohio District of Women's Missionary Federation, to be used by the occupants of Lehman Hall. At the present time the Cadets in training in the Air Corps will welcome this excellent gift of all-maple lounging chairs, davenports, desk, radio-victrola, tables, magazine racks, rugs and drapes, with provision made for a constant stock of cookies baked and supplied by the ladies of the congregations of the Columbus group. With the atmosphere of home, and the touch of a mother's love, the boys will spend many happy hours in fun, frolic, and relaxation, within their own dormitory.

A Correction

The Rev. O. E. Lueck, Dundalk, Maryland, did not receive the call to be 'Coordinator in the Defense Area Ministry.' We regret this mis-informed bit of news. Instead, the call was extended to Pastor E. E. Krebs of Pullman, Washington, who has accepted the call.

Periodical Department Reorganized

To serve the Church in a more efficient manner and to make ready for the coming Church Paper Campaign, an annual affair, the Wartburg Press, under the direction of Manager D. M. Shonting, is reorganizing the Department of Periodicals. Two additional office workers will be engaged to build up a workable staff.

Youth Director Tells This Story

A prayer—a benediction—a star-studded sky—a lighted cross. . . are we going to give up? . . . Praise God! . . . singing in the shadow of Luther . . . the thing revealed. . . heavenly doxologies. . . "Am I a Soldier of the Cross" on Main Street. . . corn. . . BE a leader. . . 'Round the Table You Must Go. . . I Wish I Had a Little Red Box . . . tell the story. . . carry the torch . . . handkerchiefs. . . Lord God, accept our hands. . . young leadership . . . solemn holy communion, white crosses—this is the story we have to tell of the first Leadership Training School and the seventh International Convention of the Luther League of the American Lutheran Church held at the Wartburg Theological Seminary, Dubuque, Iowa, August 15-22.

It was not a large convention, if you think in terms of numbers, but it was truly representative, great in purpose, and serious in attitude. When the executive committee of the League decided that this would have to be a proxy convention and limited attendance to federation presidents or their alternates, the General Board of the Luther League, and the Youth Board of the Church, they knew that some of the Church's most energetic and faithful youth leaders would be kept away and that was regretted. But it could not be helped. This was an emergency measure. The 154 young leaders who attended were conscious of the thousands who wanted to be there and couldn't, and they were looked upon, not as the only youth leaders of the Church, but as typical of a large host. Because all but fifteen of the federations in the entire organization had sent delegates, we can say that the convention was truly representative.

A Work Convention

From the very first moment a high degree of seriousness and earnestness was evident. It was a *work* convention and daily reminded itself of its purpose as set forth in this theme poem:

"Be strong.
We are not here to play—
To dream, to drift.
We have hard work to do
And loads to lift.
Shun not the struggle—
Face it; 'tis God's gift."

For five full days the delegates spent at least five and one-half hours each day attending lectures and another several hours in business sessions. . . and then asked for more! They took all that was given them and then added soul-stirring, impromptu highlights of their own. Not a night passed without an informal song and prayer service around the statue of Martin Luther which is centered on the campus. And so interested were they in their work that they asked Pastor Rieke, our director, to give them an extra lecture in addition to the five for which he had been scheduled. These were the things which were heart warming, and which evidenced hearts warm for the Kingdom of God.

Youth Board Convenes

For two days prior to the school-convention proper the Youth Board met to study youth problems and needs. Their concentrated attention was given to Christian community service, to meeting the needs of rural youth, to leadership training, to an examination of other youth organizations, to vocational guidance, and to youth groupings.

The General Board of the Luther League met before the convention opened, too. Out of their sessions came far-reaching recommendations which were presented to the delegates. You will hear more about these recommendations later in our story. Right now we want to tell you about the joint session of the Youth Board and the General Board. Here the directional and the promotional agencies of our Church's youth program got acquainted with each other and experienced a togetherness that was typical of the entire convention spirit. The first joint committee of these two bodies was appointed to analyze the post-war problem of rehabilitating our young men and women who will return from war service and to formulate definite plans for serving this group. You see, our official leaders are not asleep. They have vision to see beyond the present and to prepare for the future in a very real way.

A Prayer—A Lighted Cross

The mixer was fun—playing "Where, O Where Is Sweet Betty Leaguer" and "Bingo" again, learning "Dic-a-dic-a-do," tying knots, and going "Over Hill, Over Dale" on the seminary campus. But it was more than that. It was challenging, hearing Director Rieke's keynoting remarks: "We have work to do. While our boys in the service of our country are destroying our physical enemies, we on the home front must be defeating our spiritual enemies." It was solemn. . . that huge unbroken circle bowing *en masse* in the brightness of a lighted cross to pray for our fellow leaguers in the armed forces . . . and then taps. Thus did the convention begin.

One of the most stirring of many memorable events in the history of the Luther League was the balloting on the proposed amendments to the constitu-

tion. It was a dramatic moment. The secretary called the roll and one by one the delegates cast their ballots. As the number of votes in favor of adoption mounted steadily, the atmosphere became more and more tense. Would it be unanimous? Would the League adopt the new set-up as wholeheartedly and in like manner as the Church had done in Mendota? Then the last vote was cast and there hadn't been a single dissenting voice from those eligible to vote. Five hundred and eleven leagues said, "Yea!" With one accord the convention rose to its feet and sang its thanksgiving to Almighty God in the glorious doxology, *"Praise God from whom all blessings flow."*

What does it all mean? That the Luther League is now the official youth organization of the American Lutheran Church. It means that we recognize the Church as our parent and that we look to her for guidance, counsel, and direction. It means that the League, the child, takes its rightful place in the family household and assumes its share of the family responsibilities. The long awaited and oft prayed for day of a real church-league relationship has arrived.

Lutheran Free Church

By H. C. CASPERSEN

Prof. Lillehei Is Honored

PROFESSOR L. LILLEHEI, teacher of systematic theology and church history at Augsburg Seminary, Minneapolis, reached his 70th birthday August 5. As it has come to be the custom—sometimes wise and sometimes otherwise—that a teacher in church schools shall terminate his teaching period at the age of 70, Professor Lillehei sent in his resignation to the Board of Trustees of the school and the faculty at the end of the school-year this spring.

The resignation was accepted with the understanding that Professor Lillehei shall continue to teach part time until a successor is secured.

Colleagues and other friends arranged a festive gathering at Trinity Church, of which the Lillehei family are members, to honor Prof. Lillehei on the evening of Thursday, August 5. A program was given in the main auditorium of the church, at which time Dr. T. O. Burntvedt, president of the Lutheran Free Church, gave a brief message based upon an appropriate Biblical text. After the program an evening repast was served in the lower auditorium to about sixty guests, Dr. M. A. Helland functioning as toastmaster. He first presented his father, Professor Andreas Helland, now resigned, who reviewed the twenty-four years Lillehei had been his colleague at Augsburg. He also referred to memories of boyhood days in Norway, the two coming from the same part of their old fatherland. Dr. Karl Ermisch followed with words of greeting and presented Prof. Lillehei with a bound volume of testimonials, about 100, written by friends at Augsburg and elsewhere in the Lutheran Free Church. Friends at the University of Minnesota and other institutions had also contributed to the volume.

Professor Bernhard Christensen, president of Augsburg, spoke words of appreciation of congenial and harmonious fellowship, and greeting from himself and colleagues. Pastor J. A. Houkom, Ashland, Wis., president of Board of Trustees, referred to the faithful and conscientious work of Prof. Lillehei, and presented him with a purse from the Board of Trustees as a token of its regard for services well rendered. Dr. Ermisch also presented him with a gift on behalf of present and absent friends.

Dr. Claus Morgan spoke on behalf of the Ministerial Association, of which he is president, and Pastor Harold A. Johnson, minister at Columbia Heights, spoke on behalf of former students.

Prof. Lillehei answered in grateful acknowledgement of the honor shown him and referred to a few incidents in his life before and after coming to Augsburg. Instrumental music was furnished by some Augsburg men.

Theological Professors at Augsburg

Dr. Bernhard Christensen is president of the institution and takes his share of teaching as much as his time permits. He has received both his college and seminary training at Augsburg. After graduation there he pursued graduate studies at Princeton University and at Hartford Theological Seminary, where he received his Ph.D. degree. He also studied abroad for a time. Dr. Christensen is an exceptionally talented man, popular with faculty colleagues and with students of the school.

Dr. M. A. Helland, one of the recent additions to the teaching staff, has spent many years in Madagascar as a missionary of the Lutheran Free Church teaching in the seminary there for the education of native preachers and also doing literary work in the Madagasy language. He is the eldest son of Prof. Andreas Helland, who retired two years ago after thirty-five years at the school, now continuing as secretary-treasurer of the Lutheran Board of Mission. Dr. Helland also has studied at the Hartford Theological Seminary after finishing his college and seminary work at Augsburg. He received his doctorate from Hartford. He has studied at other institutions also.

Dr. John Stensvaag received his college and seminary training at Augsburg and is the most recent addition to the theological faculty. After graduation from Augsburg he studied at Hartford Theological Seminary, receiving his Ph.D. there, and at the Johns Hopkins University, where he did research work in Oriental languages. At Augsburg he teaches Old Testament and Hebrew.

Dr. Karl Ermisch teaches in both the seminary and the college, which the others also do, as time and schedule allow. He has studied at many institutions here and in Germany, and has a number of doctor degrees.

Prof. J. S. Melby teaches psychology of religion.

It has been a principle at Augsburg almost from the very beginning that the seminary and the college shall be one institution known as Augsburg Seminary, the college being an integral part of the institution as a whole. This principle has been strictly upheld. From the viewpoint of this tradition, therefore, the Lutheran Free Church, no more than its predecessor in principle, the Norwegian-Danish Lutheran Conference, has never had a college isolated and independent of the seminary. In later years the tendency, however, has been to stress the college component of the institution, and the name has been changed from Augsburg Seminary to Augsburg College and Seminary.

The school grew rapidly the years just before the outbreak of the war, having at one time approximately 500 students in all departments. There were sixteen full-time teachers in the college and as many instructors. The war has seriously reduced the number of scholars here as elsewhere. Augsburg is the only liberal arts college in Minneapolis.

Book Store Moves into New Quarters

The Lutheran Free Church has always maintained a book store. After the "Augsburg Forlagsforening" was taken away from Augsburg, about 1893, (it was located in one of the school buildings, now torn down) the book business was continued under the name of "The Free Church Book Concern," with quarters at 322 Cedar Avenue. Here the business was carried on for many years after the formation of the Lutheran Free Church. Seven or eight years ago it moved to 264 Cedar

Avenue. Two years ago it was moved to the Augsburg grounds again.

At this writing another move is being made. The Augsburg square is getting very crowded and rooms are at a premium. The book store also needed more room. It has now been moved about a block from the school, over on Riverside Avenue, between 21st and 22nd Streets, in much roomier place than it has had for a long time. This new locality will afford greater facilities for expansion. The printing department is still at 264 Cedar Avenue. Mr. Abner Batalden is manager of the publishing business, under a publishing board elected by the Lutheran Free Church.

Norwegian Lutheran

By L. M. STAVIG

Missionary Reinforcements

SEVERAL missionaries of the N. L. C. A. are now en route to the China mission field of the Church. Pastor Arne Sovik is well along on his way, having reported arrival in Buenos Aires several weeks ago. Miss Lydia Hanson left July 18 to serve her first term as a missionary. Reports have been received of the arrival of Pastor George Holm and Dr. Y. Fedde in Chungking.

Olga Guttormson

One of the best known names in N.L.C.A. mission news in recent years has been that of Miss Olga Guttormson. Miss Guttormson was on board the *Zamzam* bound for South Africa when that ship was sunk by the Germans in the South Atlantic in April of 1941. Because she was a Canadian citizen she was not permitted to return to this country when the other missionaries were released. Instead she was taken to Germany and spent about nine months there as an interne. She was finally released in the fall of 1942 and returned to America on the Drottningholm. An intensely interesting account of her experiences and impressions was published in the book "Ships will Sail Again." Now ships are sailing again, for this young woman is again on her way to her chosen field in South Africa.

Mission Appeal

A special appeal for funds is being made throughout the Synod during the fall and winter to finance the new work being undertaken in Latin-America. It is intended that the budgets for the present missions of the Church are to be maintained at their present levels and that the new work will mark an increase in the total mission expenditures. Publicity is being given to the South American field and already substantial interest is being shown.

Chaplains

Chaplains now in service from the N.L.C.A. total eighty-four. Fifty-five are in the army, twenty-seven in the navy, and two are serving in the Canadian forces.

Anniversary Festival

An unusually effective anniversary celebration has just been completed by the large rural Nidaros congregation at Baltic, South Dakota. The congregatian maintains four large churches. In commemoration of its seventy-fifth anniversary the parish arranged for four Sundays of special services, using each of the church buildings on successive Sundays. Each Sunday featured one branch of the program of the Synod. Special speakers included both the governor and lieutenant governor of the state, the president, financial secretary, and educational director of the Church, with numerous representatives of circuit and district church organizations.

A feature of the concluding program was the honoring of the five sons of the congregation now serving as pastors of the Church, with greetings from each one.

Centennial Observances

The festivities marking the Centennial of the Synod will reach their culmination in church-wide observances of many different kinds during September, October, and November. Special efforts are being made to complete the payment of pledges to the Centennial Fund during November. These pledges, gathered in 1938, call for final payments this year. Most congregations will observe the Centennial by arranging special services in October. In addition, many of the circuits are planning rally sessions at central points. Women's societies and young people's groups are making special studies of the background of the Church, and using these studies as the inspiration for aggressive programs in the future.

Church School Teachers' Bible Camp

Excellent attendance and fine spirit again marked the two camps arranged by the Department of Elementary Education for the church school teachers of the Synod.

At Camp Aurora on Lake Geneva in Wisconsin the attendance exceeded all previous years, while at Green Lake in Minnesota it was near the figure of last year. These camps bring together pastors, teachers, and parents with their children in a week of sessions intended for both instruction and inspiration. Bible studies, worship services, and clinical hours in teaching are intermingled with fellowship, recreation, and sociability. Dr. J. C. K. Preus acted as dean of both camps.

United Danish

By H. SKOV NIELSEN

The Rev. Theo. I. Jensen of Audubon, Ia., has accepted a call to a professorship at Trinity Seminary, Blair, Nebr. He will fill the temporary vacancy in the chair of historical and practical theology created by the extended leave of absence granted Prof. P. Nyholm. The new appointee is eldest son of the Rev. J. P. Jensen who died as president of Dana College and Trinity Seminary in 1907.

Dr. Erland Nelson who for a period of seven years in the thirties served as administrative head of Dana College and more recently as instructor and

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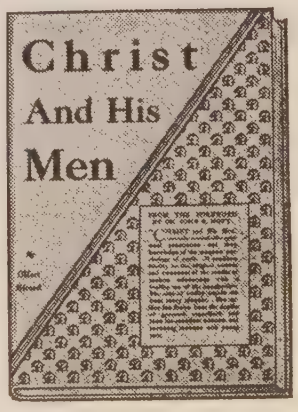

LUTHERAN PUBLISHING HOUSE
BLAIR — — — NEBRASKA

personnel director at Newberry College, S.C., has been elected to succeed Dr. R. G. Schulz as president of Carthage College in Illinois. Dr. Nelson grew up in our Bethany congregation at Ruskin, Nebr., which recently celebrated its fiftieth anniversary in connection with the annual convention of the Nebraska District.

A rather unusual exchange is being effected between two Districts of the U.D.E.L.C. in that President Chr. Justesen of Illinois has moved to Cedar Falls, Ia., as pastor of our Nazareth Church there, and Pastor F. C. M. Hansen of Council Bluffs, Ia., president of the Iowa District, has accepted a call to succeed Rev. Justesen as pastor of the Golgotha Church in Chicago.

Rev. H. C. Jorgensen of Blair, Nebr., has been elected president of the Nebraska District to succeed Rev. A. Steensen, who has accepted a call from Trinity Church, Indianapolis, Ind. Rev. Erhardt Nielsen of Jacksonville succeeds Rev. F. C. M. Hansen as president of the Iowa District, and Rev. E. R. Morton of the Ebenezer Church, Chicago, is the new president of the Illinois District.

The response to the Lutheran World Action Appeal in our Church has exceeded expectation. The 1943 receipts for this cause to date total 131% of our quota.

Rev. N. S. Nielsen of Selma, Calif., one of the pioneers of our church work, passed away on September 8 at the age of 84 years. Rev. Nielsen was a member of the first class to graduate from Trinity Seminary.

Augustana Synod

By ARTHUR O. ARNOLD

Parish Education Month

THE AUGUSTANA SYNOD is participating in the United Christian Education Advance, sponsored through the International Council of Religious Education. Primarily, the Synod's activity in this movement is the promotion of a Parish Education Month. This year the period of September 12-October 3 has been designated for this purpose. Suggested plans and materials have been sent to the various congregations by the Executive Director of Parish Education, the Rev. J. Vincent Nordgren. The theme is *Christian Growth,* as it takes place in the individual, the home, and the world. District meetings had been planned emphasizing the program, but travel conditions made it necessary in many cases to limit the program to congregational activity.

Stewardship

The Synod's Stewardship Commission announces plans for the publication of a third volume of a series of booklets entitled "Faith in Action." Mr. Otto Leonardson has been asked to assemble materials for the book. The two previous volumes have contained a varied group of articles, dialogues, and programs suitable for education toward a better stewardship on the part of members individually and congregations as a whole. Stewardship booklets for regular confirmation classes and new adult members are also being prepared at the instance of the Board of Parish Education. Dr. Oscar A. Benson is chairman of the commission.

Personals

Summer news usually includes stories of weddings and anniversaries. This is particularly true of pastors in the Augustana Synod, who are usually ordained in June—and married as soon as possible thereafter!

A unique anniversary service was recently held in the Zion Lutheran Church of Worcester, Mass., when four pastors of that area together celebrated the twenty-fifth anniversary of their ordination. An appropriate program was given, and each pastor presented with a Church Service book from his congregation. The four honored pastors, ordained together in Minneapolis in 1918, are Pastor Victor E. Beck, of the First Lutheran Church, Worcester;

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ON THE RELIGIOUS HORIZON

Quisling Supporter Appointed Bishop

Blessing Dahle Given Bergen Post—Salaries of Nazi Clergymen in Norway Doubled

THE QUISLING clergyman, Blessing Dahle, author of a recent petition urging Premier Vidkun Quisling to make church attendance compulsory for members of the Nazi party in Norway, has been appointed "Bishop" of Bergen. Dahle is the third Quisling churchman to have been named to this post within the past year. His predecessors were Dagfinn Zwilgmeyer and Georg Christian Falck-Hansen, both of whom resigned as a result of opposition from loyal church members.

The salaries of Quisling clergymen in Norway have been doubled, apparently in an effort to stem the increasing tide of resignations, especially in parishes where opposition by loyal church members has been particularly evident.

Meanwhile, the Quisling Church Department has begun an examination into the sources from which the anti-nazi clergy, who have refused to accept salaries from the State, are being supported. This step follows the recent order by Quisling Finance Minister Frederik Prytz taxing the income of loyal clergymen who have been forced to rely on church collections or private contributions for their upkeep.

Oxford Movement Leader Arrested

Dr. Einar Lundbye, a former practicing physician in Oslo, Norway, and one of the best-known Norwegian members of the Oxford Group movement, has been arrested by the occupation authorities and confined in Moellergaten prison in Oslo. An intimate colleague of Ronald Fangen, prominent Norwegian author and writer on religious subjects, who was imprisoned by the Nazis during the winter of 1941, Dr. Lundbye some years ago gave up his medical practice to devote himself exclusively to religious work.

Meanwhile, Vicar Halfdan Wexelsen of Gjerpen has been released from prison and banished to Nordfjord. Vicar Wexelsen's daughter has also been released from Nazi custody after a long internment in the Grini concentration camp outside Oslo.

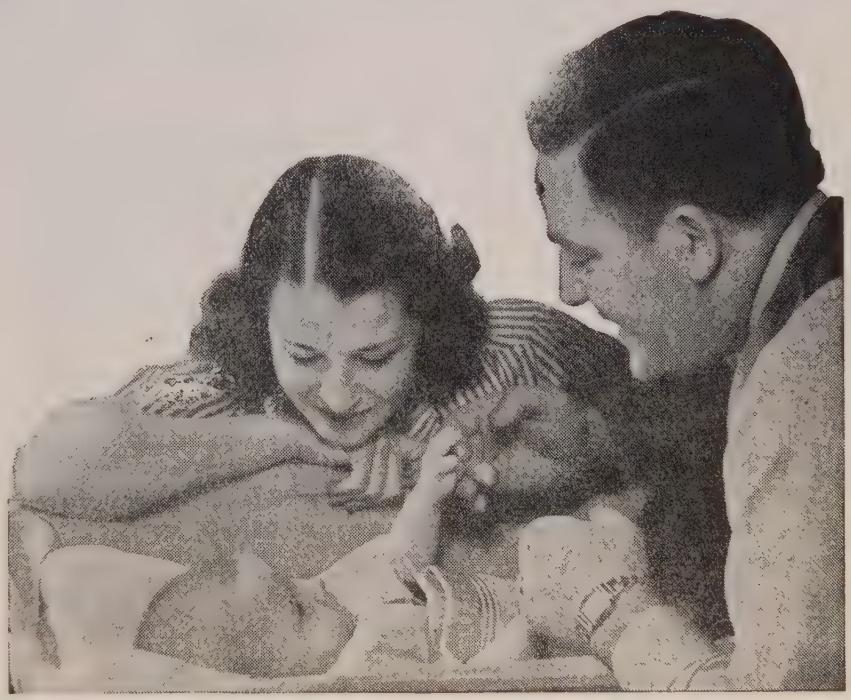
Church circles in Sweden are indignant over the ordination by Quisling Sivertsen of Thomsoe, Norway, of Lars Guttormsen, a former Nazi agent in Sweden. Now a Quisling pastor in Tromoesund, Guttormsen is revealed to have posed as a Norwegian refugee while acting as a Nazi agent provocateur and gathering information regarding loyal Norwegians living in Sweden.

Norwegian Service Broadcast in Sweden

For the first time since 1940, a church service conducted by a Norwegian pastor was broadcast recently over the Swedish radio. The broadcast was made from a 17th century church in the national park at Skansen, Stockholm by the Rev. Eirik Guldvog, intimate colleague of the imprisoned Norwegian Primate, Bishop Eivind Berggrav.

In his sermon, Pastor Guldvog praised the resistance shown by the Norwegian Church. He is one of the several Norwegian clergymen who succeeded in escaping from Norway into Sweden, where they have been assisting regularly at church services.

According to a report reaching Stockholm, the Nazi authorities in Norway have threatened to destroy the historic church at Soerreisa, used since last winter to store munitions, in order to make room for German fortifications. In the hope that they may be able to save their church, parishioners have sent a telegram to the German custodian of antiquities in Norway, urging him to oppose the suggested plan.



Sure IT TAKES FAITH TO THINK ABOUT THE FUTURE THESE DAYS

But I want to be counted among those who have that faith! I honestly believe you'll see a better world after this is all over—greater opportunities—new horizons. I want my youngsters to be prepared to do their part in building this better world. That's why I'm planning now so that each one may have a complete and well-rounded education. It's a grand feeling—to know that their future is secure. And it's easy to guarantee their education through a low-cost Lutheran Brotherhood Educational Insurance Policy.

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STREET.....

CITY..... STATE.....

Pastor Carl O. Bostrom, of the Immanuel Lutheran Church, Holden; Pastor Albert J. Laurell, of the Emanuel Lutheran Church, Worcester, and Pastor Albin Lindgren, of the Calvary Lutheran Church, Worcester.

Two churches in the Synod have observed two other unique anniversaries. The Irving Park Lutheran Church of Chicago, Illinois, celebrated the thirty-fifth anniversary of Dr. Joshua Oden's ministry there. The Immanuel Lutheran Church of Kansas City, Missouri, celebrated the thirtieth anniversary of its pastor's ministry. This church has been served the past three decades by Dr. Victor Spong. Both of these pastors came to their respective congregations immediately upon their ordination and have served faithfully and well these many years. Both have been rewarded by seeing great developments in the work of their churches.

The Gustavus Adolphus Lutheran Church of St. Paul, Minnesota, was the scene of the wedding of Miss Georgia Johnson, M.D., and the Rev. Martin Olson on Sunday, August 22. The bride is a missionary volunteer who has been preparing for service in Africa. She recently was graduated from the Medical School at the University of Minnesota and has been serving as interne at the Milwaukee County Hospital. The groom is a graduate of Augustana Seminary, has served a congregation at Brainerd, Minnesota, and has completed one term of service on the Augustana Mission field in Tanganyika territory, Africa. They will sail as soon as possible for the African field, where they will serve in their respective departments of the missionary work.

Of considerable interest to the Synod and many of its friends is the wedding of Miss Lyal Westerlund of Orion, Ill., to Mr. Birger Swenson of Rock Island, Ill., at high noon on Saturday, August 14. Mr. Swenson has been known as one of the leading laymen of the Synod, and in a spirit of fun had been called the Synod's "most eligible bachelor." His friends rejoiced in the circulation manager's passing "out of circulation" and wish the newlyweds much happiness.

In a recent issue of *The Lutheran Outlook*, the list of officers of the Synod was incorrectly given. Dr. N. J. W. Nelson of St. Peter, Minn., is secretary of the Synod.

A Summer Seminar

A new project, as far as the Augustana Synod is concerned, was launched at Gustavus Adolphus College August 9-20 when the first Pastors' Summer Seminar was held. Although not as large a group attended as first indicated, the number made a very workable seminar.

Five periods were held each day, each pastor attending all lectures, but narrowing the field in his reading. Subjects and faculty follow:

PALEOGRAPHY, Dr. Theodore Conrad. Following a few lectures on the science of Paleography, photographic copies of early New Testament manuscripts, both of parchment and papyrus, were analyzed, conclusions noted.

CURRENT TRENDS IN THEOLOGY, Rev. Edgar Carlson. Following a brief presentation of historical backgrounds, brief resumés of the evangelical trends in liberalism, Barthianism, Eastern Orthodox Revival, Neo-Thomism, and Modern Swedish Theology were given.

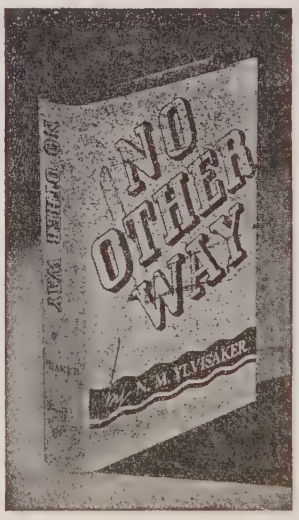
AMERICAN SECTS, Dr. George Hall. Lectures on the social sources of the denominations and sects were first given, followed by a detailed study of several sects by members of the seminar, using Dr. Hall's extensive personal files.

PSYCHOLOGY OF RELIGION, Dr. Oscar Winfield. Lectures were given on the development of religion in the race and in the individual, logic of belief, psychological aspects of sin and conversion, and in pastoral psychiatry.

In addition a Clinic on Preaching was conducted by Rev. J. Helmer Olson, pastor of First Lutheran Church, St. Peter. Other members of the college faculty who assisted were: J. E. Petersen, Instructor in Social Work; Ove S. Olson, Professor of Education; Francis Gamelin, Instructor in Dramatics, and Evan E. Anderson, Professor of Speech.

NO OTHER WAY

By Dr. N. M. Ylvisaker



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British Churchmen Hail Peace Pillars

English Peace Aims Group Gives Approval to Six-Point Program of Federal Council

THE PEACE AIMS GROUP of the British Council of Churches has sent a statement to the Federal Council of the Churches of Christ in America welcoming unreservedly the six pillars of peace formulated by the Council's Commission to Study the Bases of a Just and Durable Peace.

"We believe that the main principles are such as to commend themselves to Christian minds in this country," the British statement declares, adding:

"Christians must now recognize that there is a need to hold the selfish desires of men in check and to subordinate force to law, while also seeking to make certain that the law is just.

"The lawless use of power for selfish ends will wreck all hopes of justice, fellowship, and peace. The present war is more than a conflict of nations; it is a conflict of faiths.

"Real victory depends on the clarity of our aims beyond the military defeat of the enemy, and on the completeness and sincerity of our dedication to these aims."

Among those who signed the statement were the Archbishops of Canterbury and York, Dr. William Temple and Dr. Cyril Foster Garbett, respectively; the Bishop of Chichester, the Rt. Rev. George Kennedy Allen Bell; the Moderator of the Church of Scotland, Professor John Baille; the Moderator of the Free Church Federal Council, Dr. Roy D. Whitehorn; the secretary of the British Council of Churches, and the joint secretary of the World Council of Churches, Dr. William Paton; the secretary of the Congregational Union of England and Wales, Dr. S. M. Berry; and the general secretary of the Baptist Union of Great Britain and Ireland, the Rev. M. E. Aubrey.

Comment on "Six Pillars of Peace"

Commenting separately on each "pillar of peace," the British Council of Churches' statement reads in part:

"ONE—We agree that 'the peace must provide the political framework for a continuing collaboration of United Nations, and, in due course, of neutral and enemy nations.' We hold also that the achievement of such a world political organization will only be possible if it is the expression of a unity of action brought out in facing the complex problems of world reconstruction. We shall be confronted with certain immediate and urgent needs, supreme among which will be the feeding of hungry people and the restoration of order.

"Moreover, we attach great importance to vigorous dealing with the question of security, assuring to all peoples freedom from fear. It is not part of our task as Christians to say how this should be realized, but to insist on its primary importance. Acceptance of responsibility by the United Nations should be preparatory to the inclusion of neutral and vanquished nations in this corporate system of world order as soon as political and psychological considerations permit.

"TWO—We agree that 'the peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions.'

"We would go much further and consider that a permanent aim of the nations of the world should be to develop and to mobilize the resources of the earth with a view to achieving for all peoples freedom from want. By restoring this sense of purpose to the productive machine and by awakening people of richer countries to a sense of responsibility throughout the world, Britain and America will find their best hope of eliminating unemployment within their own territories. To undertake this task would inevitably promote fellowship and goodwill.

"THREE—We agree on the need 'to adapt the treaty structure of the world to changing underlying conditions.' We doubt the feasibility of establishing a special mechanism for the revision of treaties, but hope that continuing cooperation in economic tasks and maintenance of world order may create a readiness to negotiate together such as would enable the world structure to be responsive to the need for change.

"FOUR—We agree that not only good government but self government should be the goal for all men, and that the progress of backward or subject people toward complete responsibility is a proper subject of international concern.

"We welcome the idea of an international colonial commission which would have the right to inform itself upon the condition of subject territories and to report upon breaches of international undertakings to whatever world political organization is created to supervise the application of pooled international resources in carrying forward economic and social development and to watch over the development of self government.

"FIVE—There must be an adequate international control of armed power and we hope that the present association of the United Nations may develop into a world political organization in which would be vested armed power sufficient to prevent renewed aggression and preparation of future wars.

"It is essential to approach this question by a search for the means of a responsible combined maintenance of peace, rather than by an effort to limit armaments. The vanquished enemies must be disarmed, but at the same time there must be open to their citizens the same opportunities as other people enjoy to an equal share in all that conduces to a good life, so soon and so long as their states behave as good neighbors.

"SIX—We wholly agree upon securing to individuals everywhere the right to religious and intellectual liberty. Not only the rights of conscience of individuals, but proper freedom of churches ought to be respected and preserved, with academic freedom to universities. No world settlement which does not give reasonable security and freedom to religious, cultural, and other minorities, and especially to the Jewish people, can be said to have succeeded.

"Above all else is needed recognition of clear moral standards which nations and citizens accept, in other words the law and purpose of God as a standard for our conduct and a law to obey."

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States Tightening Up On Liquor Business

Many Statutes Enacted to Curb Sale During Night and Sundays—Dance Halls Also Hit

REFLECTING demands from church groups and others for more stringent liquor laws, legislation setting up "liquor curfews" or aimed at curbing juvenile delinquency has featured state liquor legislation enacted this year.

According to a survey made public by the Council of State Governments, Florida, Texas, North Carolina, and Arkansas were among the states curbing the sale of liquor after certain hours, while Washington, Michigan, and Arkansas took steps to prohibit sale of alcoholic beverages to minors.

Florida's new law closes bars from midnight to 7 a.m. and package stores from 8 p.m. to 7 a.m., while liquor sale on Sunday is prohibited entirely.

Under the Texas statute liquor sales are banned between midnight and 7 a.m. except on weekends, when Saturday night sales must halt at 1 a.m. Sunday sales are permitted between 1 p.m. and midnight. A feature of the new Texas curfew law is that public consumption of liquor in tavern or bar must cease within 15 minutes after curfew to prevent the stocking up of drinks before sales are closed.

North Carolina prohibited sale of beer and wine between 11:30 p.m. and 7 a.m., with violators subject to fine of at least $50, imprisonment of not less than 30 days, and revocation of license. Oklahoma banned sale of beer after midnight on weekdays and from 2 a.m. to noon on Sundays.

Contrary to the general trend, Wisconsin increased the number of hours liquor may be sold in Milwaukee county taverns.

Liquor shortages brought about adoption of a Virginia measure closing liquor stores at 6 p.m., making purchase of liquor difficult for many; enactment of an Ohio statute rationing sale of packaged liquor to consumers; and adoption of a Texas law prohibiting sale of bottled liquor between 9 p.m. and 7 a.m. and on Sundays.

Of new state laws enacted to help curb juvenile delinquency, Michigan's statute, effective Jan. 1, 1944, makes it a misdemeanor to sell liquor to minors except on prescription and prohibits sales to persons between 21 and 25 years of age unless they possess identification cards issued by the county clerk. Washington made it a misdemeanor for a minor to enter a place where intoxicating liquors are sold and for a tavern keeper to allow a minor to remain in his establishment. Arkansas fixed penalties for selling liquor to minors at $100 to $250 for the first offense, and $250 to $500 and imprisonment up to a year for subsequent offenses.

Other legislation dealing with alcoholic beverages includes a Missouri measure giving private citizens power to police law-violating taverns and beer parlors; New York's law prohibiting sale to habitual drunkards; Arizona's law banning sale on credit; Oklahoma's statute banning sale of beverages even with low alcoholic content on dance hall premises; and a second Arizona provision that instruction in the nature of alcohol and narcotics and their effect upon the human system be included in school courses.

* * *

Mill Workers Pledge Labor Hours to Church

A new variation of the "Lord's Acre" plan in which work in the mills is substituted for an acre of one's farm has just been tried out successfully by a Baptist church in Drexel, N. C.

The plan has attracted the attention of the North Carolina Council of Churches and is the subject of a bulletin just issued by the Council.

A Faith for These Times

Lutheran Sermons for Our Day and the Influences Which Inspired Them

Edited by
SVEN JOHAN SEBELIUS

A few out of many favorable comments:

"The book is valuable for the study of preaching. It is also an expression of growing unity in American Lutheranism, a symphony of Lutheran witnessing for Christ." Editor of **The Augustana Quarterly.**

"Dr. Sebelius has hit upon an idea—a good one. He has asked twenty-four preachers, representing most of the general Lutheran bodies in this country, to submit a sermon, a sort of key to their preaching as a whole, together with an analysis of the factors and forces that have molded their preaching. This latter is the good idea." Paul J. Hoh in **The Lutheran Church Quarterly.**

"I have gone through your book, 'A Faith for These Times' and I am glad that your church has such fine preaching. The sketch which preceded each sermon was most interesting and illuminating." *James W. Clarke, Professor of Homiletics The Presbyterian Theological Seminary, Chicago, Illinois.*

"This unusual book of sermons contains not only a collection of strong sermons by twenty-four outstanding Lutheran ministers, but also a statement from each preacher in three or four pages, of those influences and experiences which have determined the course of his thought. In the aggregate, these personal and biographical sections become a composite philosophy of preaching." **The Christian Century.**

"Congratulations upon 'A Faith for These Times'. You made effective use of an unusual and helpful idea. I intend to make use of this book in my classes. The quality of the sermons is high, too . . . thank you for the book and be sure to get out another." *Prof. John Schmidt, Lutheran Theological Southern Seminary, Columbia, South Carolina.*

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Espiscopal Leaders Divided Over Union

Two Reports to Be Submitted to General Convention on Subject of Merger with Presbyterians

A WARNING that the Protestant Episcopal Church is going through a "valley of decision" in its fifty-seven years of intermittent negotiations with the Presbyterian Church in the U.S.A. is voiced in a majority report issued by the Joint Commission on Approaches to Unity which met in a closed session in New York City on June 17.

The Commission, after what was described as "much wrestling," will submit two reports representing its two divergent camps to the General Convention of the Church in Cleveland next October.

Expressing agrement with the Basic Principles of Unity, the Commission asks no action by the coming General Convention on the Basic Principles, but will present for approval resolutions favoring the continuation of negotiations with the Presbyterians and of the Commission. It urges that any plans for union first go to the Lambeth Conference for consideration before they are submitted to a General Convention of the Church.

Minority Asks for New Commission

The minority report, signed by three dissenting members of the Commission, claims that "the report uses a great deal of language to very little effect" and "does not meet the situation squarely but circumvents it with rhetorical phrases."

It requests that the entire membership of the Commission be replaced by a new membership.

Describing the purpose of the two Churches to achieve organic unity as a "small but very important part" of the present ecumenical movement, the majority report stresses certain basic assumptions underlying negotiations for unity. These, it states, include the acceptance of four essentials declared by the Lambeth Quadrilateral in 1888 as those which must be preserved in any union of which the Anglican communion is a part. These essentials, the Commission's majority contends, are the acceptance of the Old and New Testaments as the rule and standard of faith, the Apostles' and Nicene Creeds, the Sacraments of Baptism and Holy Communion, and the episcopate.

Sees Enriched Church by Union

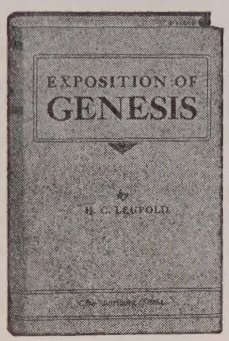
It must be assumed, the report holds, that the Presbyterian Church is a part of the Holy Catholic Church, and that the aim of negotiations with the Presbyterian Church is organic union between the two Churches, not merely cooperation and federation. The united Church contemplated will be richer than either of the two Churches in separation, the report predicts, and will be characterized by "considerable diversity in forms of worship, and in modes of local organization and practice. . . ."

The Commission calls attention to "inescapable problems" arising out of the separation of the two Churches during several centuries and the consequent development of distinctive traditions of worship, interpretation, and church government. It urges the Church to be prepared to decide to what extent these differences will be welcomed in the united Church.

The report cautions against a joint formulation of standards of faith more detailed than those binding upon the Episcopal Church members, and warns that the Church must allow to Presbyterians the same latitude it grants its own membership in particular interpretations of the episcopacy, holy orders and the sacraments.

Ask Further Study of Doctrines

The minority report, which is signed by the Right Rev. Frank E. Wilson, Bishop of Eau Claire, Wis.; the Rev. Dr. Francis J. Bloodgood, Madison, Wis.,



EXPOSITION
—of—
GENESIS

By H. C. LEUPOLD

This volume, written by the professor of Old Testament Theology in the Lutheran Seminary of Columbus, Ohio, is a praiseworthy effort toward furnishing the English-reading Bible student a book on Genesis that will not disappoint. Although the author's comments are based on the original language, a knowledge of Hebrew is not required for the profitable use of this volume.

The standpoint of the author is strikingly conservative. All critical questions—and there are, of course, many—are pointed out and answered. Reverence for the inspired Word of God is evident on every page. Quotations from Luther are frequently inserted. Practical thoughts and homiletical suggestions abound.

A decidedly helpful volume for pastors, Sunday school teachers, and all students interested in a better understanding of this first book of the Old Testament.

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and Clifford P. Morehouse, editor of the *Living Church,* Milwaukee, Wis., holds that the Lambeth Quadrilateral, taken as basic to union with the Presbyterians by the Commission, constitutes "the starting point for conversations—not a terminus of negotiations."

It contends that the four essentials stressed by the Commission "do not constitute in themselves a platform for reunion. They are cornerposts upon which the other planks of a platform must rest."

The minority report claims that the historic episcopate, the order of ministry, the sacrament of confirmation, and the nature of the priesthood require further study by the Commission.

Signers of the majority report are: Right Rev. Edward L. Parsons, formerly Bishop of Californio; Right Rev. Goodrich R. Fenner, Bishop of Kansas; Right Rev. W. Bertrand Stevens, Bishop of Los Angeles; Right Rev. Robert E. L. Strider, Bishop of West Virginia; Rev. Dr. Angus Dun, Cambridge, Mass.; Rev. Dr. Howard C. Robbins, New York; Rev. Dr. Theodore O. Webel, Washington, D. C.; Rev. Dr. Alexander C. Zabriskie, Alexandria, Va.; Mr. William L. Balthis, Gastonia, N. C.; Mr. Alexander Guerry, Sewanee, Tenn.; Mr. Kenneth C. M. Sills, Brunswick, Maine; and Mr. John C. Spaulding, Detroit, Michigan.

Methodist Bishops Approve Crusade For New World Order

Nearly 100 conferences in major cities across the nation next January 9-30 will feature Methodism's "Crusade for a New World Order" for the purpose of developing Christian opinion for a just peace and for a post-war world organized on cooperative princoples.

Plans for the crusade and the meetings were adopted by the Methodist Council of Bishops, meeting in Chicago, following a report by Bishop G. Bromley Oxnam of Boston, who is chairman of a special crusade committee of twelve bishops.

Speaking teams composed of bishops and leading ministers and laymen will conduct the conferences and will work with local committees in arousing Methodists to exert their influence with Congress and the President in planning for a Christian peace and for world-wide reconstruction and collaboration among governments.

The 42,000 Methodist churches also will take part in a Week of Dedication next spring at which time a sacrificial offering to meet war emergency needs of the denomination will be collected, it was decided at a joint meeting of the Council of Bishops, the General Commission on World Service and Finance. and the Council of Secretaries.

RELIGIOUS NEWS BRIEFS

More than 300 missionaries now interned in Japan, China and Indo-China, are expected to return to this country early in December on the *S. S. Gripsholm,* diplomatic exchange liner which left the United States early in September. The missionaries will be part of a contingent of 1,000 repatriated Americans. The *Gripsholm* will effect its exchange of passengers in Goa, Portuguese India, on October 15.

A series of seven conferences, designed to stress the need for a definition of concrete peace terms by the United States and to press for an end to the war "through a peace arrived at by consultation and not dictation," will be held in various parts of the country beginning September 24 under the auspices of the Fellowship of Reconciliation.

A total of 2,071 conscientious objectors were convicted of Selective Service Act violations between October 1940 and June 30, 1943, according to the Justice Department. More than half of this number—1,253—were members of the Jehovah's Witnesses sect, the Department reported, most of whom demanded full exemption from military service on the ground that they were ministers.

A ruling that proxy or absentee marriages performed by telephone, radio, or telegraph are not legal in Kentucky has been handed down by Assistant State Attorney General Guy H. Herdman. Kentucky law, according to Herdman's ruling, requires that the contracting parties be present personally and that the minister or magistrate must certify to that fact after performing the ceremony.

A 21-member church and labor council has been set up at Dayton, O., by a combined panel of clergymen and labor leaders. At the initial organization meeting, the council agreed that its program should include study of local problems including race relations, economic stabilization, price rollbacks and similar public issues.

Five Roman Catholic priests are leaving the United States for South America, where they will establish the first Redemptorist community in the jungles of Brazil.

Progress is being made with the new revised English text of the Old Testament under the leadership of the Most Rev. Edwin V. O'Hara, D.D., Chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, it was reported at the annual meeting of the Catholic Biblical Association of America at St. Mary's College, Notre Dame.

The Funeral Directors and Embalmers Association of Utah, Inc., the Utah State Florists' Association, and the Utah State Cemetery and Memorial Park Association have jointly and publicly announced their desire to eliminate funerals and interments on Sunday in Utah.

A resolution urging the formation of a "Legion of Decency" to maintain proper standards in women's wearing apparel, was adopted at the annual convention of the National Catholic Women's Union at Springfield, Ill. Attacking the claim that scanty dress is patriotic and condemning present-day women's clothing as "offensive" and "shamelessly brief," the convention called upon dress manufacturers to furnish clothing in accord with its specifications.

Purchase of two million individual paper communion cups for the use of chaplains on transports and for overseas stations has been announced by the War Department. All port chaplains will be provided with an ample supply of the cups, to be distributed to the various units at ports of embarkation.

Members of the 42,000 Methodist congregations in the country gave $92,798,310 for all purposes during the year ended May 31, 1942, it was announced at the annual meeting of the denomination's General Commission on World Service and Finance in Chicago, Ill.

A marked increase in understanding and tolerance towards Christianity is being shown in Turkey. One reason for this, it is believed, is the wide-spread sale, during the past year and a half, of a new Turkish translation of the Bible—the first complete edition of the gospel in the Roman script.

Dr. William Paton, secretary of the International Missionary Council and joint general secretary of the provisional committee of the World Council of Churches, died in London on August 22.